



PRE-UNIVERSITY PALI SELECTIONS

PROSE AND POETRY



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CONTENTS

PROSE

| | | |
|--|-----|----|
| 1. Devatā-Ayūcana | ... | 1 |
| 2. The Dream of Queen Māyā (<i>with Plate</i>) | ... | 2 |
| 3. Birth of Prince Siddhattha | ... | 3 |
| 4. Prediction of Kāladevala | ... | 4 |
| 5. Siddhattha at the State Ploughing | ... | 5 |
| 6. Siddhattha's Accomplishment in Archery | ... | 6 |
| 7. The Four Omens | ... | 6 |
| 8. Mahābhinnikkhamanap | ... | 7 |
| 9. Pabbajjā | ... | 9 |
| 10. Arrival at Rājagaha | ... | 10 |
| 11. Six Years of Asceticism | ... | 11 |
| 12. Sujātā's Offering | ... | 12 |
| 13. Siddhattha Vanquishes Māra | ... | 14 |
| 14. Siddhattha Becomes Buddha and Spends ... Seven Weeks near the Bo-tree ... | ... | 15 |
| 15. The First Lay-Devotees | ... | 17 |
| 16. The First Sermon | ... | 17 |
| 17. Dedication of Veluvana | ... | 18 |
| 18. The Two Chief Disciples | ... | 19 |
| 19. Visit to Kapilavatthu | ... | 19 |
| 20. Conversion of Nanda and Rāhula | ... | 22 |
| 21. Visit to Vesālī | ... | 23 |
| 22. Dedication of Jetavana (<i>with Plate</i>) | ... | 25 |
| 23. Dasa Sikkhāpadāni | ... | 26 |
| 24. Sakka | ... | 27 |
| 25. Dhajaggam | ... | 28 |
| 26. Devadatta Plots against Buddha | ... | 30 |
| 27. How Buddha Consoled Kisāgotamī | ... | 33 |
| 28. Mahosadha's Judgment | ... | 35 |
| 29. Dvātipāsākāram | ... | 36 |
| 30. Description of an Earthquake | ... | 36 |



[iv]

POETRY

| | | |
|-------------------------------------|-----|--------|
| 1. Sumedha-Kathā | ... | 39 |
| 2. Rejoicings at Siddhattha's Birth | ... | 43 |
| 3. The Chronicle of Gotama Buddha | ... | 44 |
| 4. Saranāṃ | ... | 46 |
| 5. Maṅgalāṃ | ... | 46 |
| 6. Nidhi | ... | 47 |
| 7. Putta | ... | 47 |
| 8. Four not to be Despised | ... | 48 |
| 9. Kodhana | ... | 49 |
| 10. Vasala | ... | 50 |
| 11. Four Types of Person | ... | 51 |
| 12. Downfall of the Brāhmaṇas | ... | 52 |
| 13. Buddha on Jāti | ... | 54 |
| 14. Gāthās of Gayā-Kassapa | ... | 55 |
| 15. Gāthās of Mālunkyāputta | ... | 56 |
| 16. Gāthās of Jenta Purohitaputta | ... | 56 |
| 17. Gāthās of Bhadda | ... | 57 |
| 18. Gāthās of Subhita | ... | 57 |
| 19. Gāthās of Nanduttarā | ... | 58 |
| 20. Gāthās of Sakulā | ... | 58 |
| 21. Gāthās of Paṭācārā | ... | 59 |
| 22. Gāthās of Mahā-Pajāpati Gotamī | ... | 59 |
| 23. Gāthās of Anopamā | ... | 60 |
| 24. Nimirāja-cariyā | ... | 60 |
| 25. Kapirāja-cariyā | ... | 60 |
| 26. Dānānisamsaṃ | ... | 61 |
| 27. Silānisamsaṃ | ... | 61 |
| 28. Mettānisamsaṃ | ... | 62 |
| 29. Paṭhama-Dhammasaṃgīti | ... | 63 |
| 30. Rājaparamparā | ... | 64 |
| NOTES | ... | 67-153 |



PREFACE

In 1967, at the instance of the authorities of the Calcutta University, the late Sailendranath Mitra prepared the Mss. copy of the textual portion of the Pre-University Pali Selections and sent it to the Press for publication. While sending it, the veteran Pali scholar and linguist ardently expressed his hope that in course of the printing of the textual matter he would also provide the detailed notes on the pieces for the guidance of the teachers and the students. Unfortunately, however, it was not possible for the Press to take up the work in hand during his life-time. With his passing away on the 20th day of May, 1968, the task fell upon me, as his pupil and assistant, to complete the present work with the Notes and see it through the Press. Even so, my best efforts to expedite the undertaking were of no avail since the Press was too delay in bringing out this small but useful publication.

The plan of the present work is conceived in a well co-ordinated scheme of study and the pieces are so selected and arranged as to meet the requirements of the Pre-University Course in Pali as contemplated under the new regulations of the Calcutta University. The text provides a comprehensive course of study which may well be treated as preparatory to that prescribed for the Three-Year-Degree Examination.

The prose portion comprises texts extracted from the Jātaka-Nidānakathā, the Vinaya-Piṭaka, the Saṃyutta-Nikāya, the Dhammapada Commentary, the Jātaka, the Khuddakapāṭha and the Milindapañha. The poetry pieces are taken not only from the Jātaka-Nidānakathā, the Saṃyutta-Nikāya and the Khuddakapāṭha, but also from the Suttanipāta, the Dhammapada, the Aṅguttara-Nikāya, the Thera-gāthā, the Therī-gāthā, the Apadāna, the Cariyā-piṭaka, the Buddhavaṃsa Commentary and the Mahāvamsa.



In the prose portion, the first twenty-two pieces contain a connective account of events in the life of Gotama Buddha starting from his nativity up to his acceptance of the gift of the famous Jetavana monastery. The next five pieces shed light on his teachings. These are followed by three other short pieces, of which the first refers to settlement of dispute by arbitration, the second bears on physical anatomy, and the third sets forth the scientific process of the happening of an earthquake.

As regards the poetry portion, the pieces have been selected only as specimens of different types of poetry that developed in Pali literature, canonical and non-canonical. They contain materials of varied interests : social, moral, religious, literary and historical. Here the first piece narrates how the Bodhisatta started his career in the distant past. The second piece depicts the rejoicings of gods and men at the birth of the Bodhisatta as Prince Siddhattha, who was destined to be a Buddha. The piece stands out as the earliest specimen of *Kāvya* poetry, on which was modelled the composition of the *Kāvyas* of Aśvaghoṣa and Kālidāsa. The poems selected from the *Thera-gāthā* and the *Therī-gāthā* are beautiful songs of praise uttered in deep devotion to the Buddha for the transcendental experience and perfect tranquility attained by the Brethren and Sisters. The poetry portion closes with two pieces from the *Mahāvamsa*, one describing the First Buddhist Council which was convened immediately after the Buddha's demise, the other mentioning the names of ancient kings who ruled in succession in India. These two pieces serve as samples of the style of epic-chronicle that developed in Ceylon.

In selecting the pieces care has been taken to avoid minor details and observe brevity as far as possible. The Notes are given at the end. They are mainly based on the materials contained in the Pali Selections published hitherto by the Calcutta University.



[vii]

The two photographs of Buddhist sculptures, appended to the text by way of illustration of their themes, will suffice, it is hoped, to rouse the students' curiosity for Buddhist Art.

SENATE HOUSE
CALCUTTA UNIVERSITY
The 14th January, 1972

DWIJENDRALAL BARUA



PRE-UNIVERSITY PALI SELECTIONS

PROSE

1. DEVATĀ-ĀYĀCANA

[Dīpaṃkara-dasaśabalassa pādamūle Buddhattāya katābhinibhāro Bodhisatto dasa-pāramiyo pūrento, anukkamena Vessantar'-attabhāve thito, paṭhavi-kampanāni mahā-dānāni datvā putta-dāraṃ pariccājitvā āyu-pariyosāne Tusita-pure nibbatti.]

Tusita-pure vasante yeva pana Bodhisatte, *Buddha-halāhalaṃ* nāma udapādi. Buddha-halāhala-saddaṃ sutvā sakala-dasaśabassu cakkavāle devatā ekato sannipatitvā "asuko nāma eatto Buddho bhavissatī"-ti ñatvā taṃ upasamkamitvā āyācanti, āyācamānā ca pubba-nimittesu uppannesu āyācanti. Tadā pana sabbā pi tā ekacakkavāle sannipatitvā Tusita-bhavane Bodhisattassa santikaṃ gantvā "mārisa, tumhehi *dasa-pāramiyo* pūrentehi na Sakka-sampattiṃ na Māra-Brahma-Cakkavatti-sampattiṃ patthentehi pūritā, loka-nittharaṃ" atthāya pana sabbaññutaṃ patthentehi pūritā, so vo dāni kālo, mārisa, Buddhattāya; samayo, mārisa, Buddhattāyā"-ti yācimsu.

Atha Mahāsatto devatānaṃ paṭiññāṃ adatvā va kāla-dīpa-desa-kula-janetti-āyupariccheda-vasena *pañca-mahāvīṭokānaṃ-nāma* vilokesi. Tattha "kālo nu kho"-ti, "akālo nu kho"-ti paṭhamam kalam vilokesi. Atha Mahāsatto 'nibbattitabba-kālo' ti passi. Tato dīpaṃ vilokento saparivāre cattāro dīpe oloketvā "tisu dīpesu Buddhā na nibbattanti, Jambudīpe yeva nibbattanti"-ti 'dīpaṃ' passi. Tato "Jambudīpo nāma mahā, dasa-yojana-sahassa-parimāṇaṃ, katārasmiṃ nu kho padese Buddhā nibbattanti" ti okāsaṃ vilokento 'Majjhimadesaṃ' passi.

[Majjhimadeso nāma "puratthima-disāya Kajaṅgalaṃ-nāma nigamo, tassa aparena Mahāsālo, tato paraṃ paccantimā janapadā orato majjhe, pubba-dakkhiṇāya disāya Saḷalavati nāma nadī, tato paraṃ paccantimā janapadā orato majjhe, dakkhiṇāya disāya Setā-kapnikāna-nāma nigamo, tato paraṃ paccantimā janapadā orato majjhe, pacchimāya disāya Thūpaṇa-nāma brāhmaṇa-gāmo, tato paraṃ paccantimā janapadā orato majjhe, uttarāya disāya Usiraddhaja nāma pabbato, tato paraṃ paccantimā janapadā orato majjhe"-ti evaṃ



Vinaye vutto padeso. So āyāmato tīṇi yojana-satāni, vitthārato adḍha-tiyāni, parikkhepato nava-yojana-satāni-ti.]

Etasmiṃ padese Buddhā Paccekabuddhā aggasāvaka mahāsāvaka cakkavatti-rājā aññe ca mahesakkhā khattiya-brāhmaṇa-gahapati-mahāsālā uppajjanti. "Idaṃ-c' ettha Kapilavatthukaṃ nāma nagaram, tattha mayā nibbattitabban"-ti niṭṭhaṃ agamāsi. Tato kulam vilokento "Buddhā nāma vessakule vā suddakule vā na nibbattanti, loka-sammate pana khattiyakule vā brāhmaṇakule vā-ti dvīsu yeva kulesu nibbattanti, idāni ca khattiyakulam loka-sammataṃ, tattha nibbattiessāmi, Suddhodano nāma rājā me pitā bhavissati"-ti 'kulam' passi. Tato mātaram vilokento "Buddhamātā nāma lolā surādhuttā na hoti, kappa-sata-sahassam pana pūritapārami, jātito paṭṭhāya akhaṇḍa-paṇcasīlā yeva hoti, ayaṃ-ca Mahāmāyā nāma devī edisā, ayaṃ-ca me 'mātā' bhavissati"-ti. "Kittakam pan' assā āyun"-ti dasannam māsānam upari satta divasāni passi.

Iti imam pañca-mahāvīḷokanam viloketvā "kālo me, mārīsā, Buddha-bhāvāyā"-ti devatānam saṅgham karonto paṭiññam datvā "gacchatha tunhe"-ti tā devatā nyoyetvā Tusita-devatāhi parivuto Tusita-pure Nandana-vanam pāvisi.

2. THE DREAM OF QUEEN MĀYĀ

Tadā kira Kapilavatthu-nagare Āsāḷhi-nakkhattam ghuṭṭham ahoṣi. Mahājāno nakkhattam kiṇati. Mahāmāyā-devī pure puṇṇamāya sattama-divasato paṭṭhāya nakkhatta-kiṇam anubhavamānā sattama-divase pāto va utṭhāya gandhodakena nahāyitvā cattāri sata-sahassāni viśajjetvā mahādānam datvā sabbālakāra-vibhūsitā varabhojanam bhuñjitvā uposath'-aṅgāni adhiṭṭhāya alamkata-paṭiyattam sirigabbham pavisitvā sirisayane nīpannā niddam okkamamānā imam supinam addasa :

Cattāro kira nam mahārājāno sayanen' eva saddhim ukkhipitvā Himavantam netvā Manosilā-tale mahāsāla-rukkhassa beṭṭhā ṭhapetvā ekam-antam aṭṭhamsu. Atha nesam deviyo āgantvā devim Anotatta-dham netvā manussa-malaharam'-attham nahāpetvā dibbavattham nivāsāpetvā gandhehi vilimpāpetvā dibba-pupphāni pilandhāpetvā—tato avidūre Rajata-pabbato, tassa anto kanaka-vimānam atthi—tattha pācīna-sīsakam dibba-sayanam paññāpetvā nīpajjāpesuṃ. Atha Bodhisatto seta-vara-vāraṃ hutvā—tato avidūre eko Suvappa-



[To face page 2]



DREAM OF QUEEN MĀYĀ : THE LORD'S DESCENT

[The Inscription reads : *Bhagavato ūkamti*]

pabbato—tattha caritvā, tato oruyha Rajata-pabbataṃ abhirūhitvā uttara-disato āganna rajata-dāma-vanṇāya soṇḍāya seta-padumaṃ gahetvā koṇcanādaṃ naditvā kanaka-vimānaṃ pavisitvā mātu sayanaṃ tikkhattum padakkhiṇaṃ katvā dakkhiṇa-passaṃ tāletvā kucchim pavitṭha-sadiso ahosi.

Evam Uttarāsālha-nakkhattena paṭiesandhim gaṇhi. Punadivase pabuddhā devī taṃ supinaṃ rañño ārocesi. Rājā catusatṭhi-matte brāhmaṇa-pāṃokkhe pakkosāpetvā haritupattāya lājādīhi kata-maṅgala-sakkārāya bhūmiyā mahārahāni āsanāni paññāpetvā tattha nisinnānaṃ brāhmaṇānaṃ sappi-madhu-sakkarābhisaṃkhatassa vara-pāyāsassa suvaṇṇa-rajata-pātiyo pūretvā suvaṇṇa-rajata-pātihi yeva paṭikujjetvā adāsi, aññehi ca aḥatavatttha-kapilagāvi-dānādīhi te santappesi. Atha teṃ sabbakāmehi santappitānaṃ supinaṃ ārocāpetvā “kiṃ bhavissati”-ti pucchi. Brāhmaṇā āhaṃsu: “Mā cintayi, mahārāja, deviyā te kucchimhi gabbho paṭiṭṭhito, so ca kho purisa-gabbho na itthi-gabbho, putto te bhavissati, so sace agāraṃ ajjhāvasissati rājā bhavissati cakkavattī, sace agārā nikkhamma pabbajissati Buddho bhavissati loke vivatta-cchaddo”-ti.

3. BIRTH OF PRINCE SIDDHATTHA

Mahāmāyā pi devī pattena telam viya dasamāse kucchiyā Bodhisattaṃ pariharitvā paripuṇṇa-gabbhā ñāti-gharaṃ gantukāmā Suddhodana-mahārājassa ārocesi: “icchāmi” ahaṃ, deva, kula-santakaṃ Devadaha-nagaraṃ gantun”-ti. Rājā “sādhū”-ti saṃ-paṭicchitvā Kapilavatthuto yāva Devadaha-nagarā maggaṃ samaṃ kāretvā kadali-puṇṇaghaṭa-dhaja-patākādīhi saṃkārāpetvā devim sovaṇṇa-sivikāya nisīdāpetvā amacca-sabassena ukkhipāpetvā mahan-tena parivārena pesesi.

Dvinnam pana nagarānaṃ antare ubbaya-nagara-vāsīnaṃ pi Lumbini-vanaṃ nāma maṅgala-sālavanaṃ atthi. Tasmim samaye mūlato paṭṭhāya yāva aggasākhā sabbam eka-phāliphullaṃ ahosi, sākhaṇtarehi c’ eva pupphantarehi ca pañcavaṇṇa-bhamaragaṇā nānappakārā ca sakupa-saṃghā madhura-sareṇa vikūjantā vicaranti. Sakalam Lumbini-vanaṃ Cittalatā-vana-sadisam mahānubhāvassa rañño su-sajjita-āpāna-maṇḍalaṃ viya ahosi. Deviyā taṃ disvā sālavana-kīlaṃ kīlitukāmatā udapādi. Amaccā devim gahetvā sālavanaṃ pavisiṃsu. Sā maṅgala-sālamūlaṃ gantvā sālāsākhāyaṃ



gaṇhitukāmā ahosi. Sālasākhā su-sedita-vett'-aggam viya onamitvā deviyā hatthapatham upagañchi. Sā hattham pasāretvā sākham aggaheṣi. Tāvad-eva c' assā kammaja-vātā calimsu.

Ath' assā sāmim parikkhipitvā mahājano paṭikkami. Sālasākham gahetvā tiṭṭhamānāya eva c' assā gabbha-v-utṭhānam ahosi. Tam khaṇam yeva cattāro pi suddhacittā Mahābrahmāno suvaṇṇajālam ādāya sampattā, tena suvaṇṇajālena Bodhisattam sampaṭicchitvā mātu purato ṭhapetvā "attamanā devi hohi, mahesakkho te putto uppanno" ti āhamsu. Bodhisatto pana dhammāsanato otaranto dhamma-kathiko viya nissenito otaranto puriso viya ca dve ca hatthe dve ca pāde pasāretvā ṭhitako suddho visado kāsika-vatthe nikkhatta-māpiratanam viya jotanto mātu-kucchito nikkhami. Evaṃ sante pi Bodhisattassa ca Bodhisatta-mātuyā ca sakkārattham ākāsato dve udakadhārā nikkhamitvā Bodhisattassa ca mātu c' assa sarīre utum gāhāpesum. Ubhaya-nagaravāsino Bodhisattam gahetvā ~~Kapilavatthu-~~ Kapilavatthu- nagaram eva agamamsu.

[Yasmim pana samaye Bodhisatto Lumbini-vane jāto, tasmim yeva samaye Rāhulamātā devī, Channo amacco, Kāludāyi amacco, Kanthako assarājā, Mahābodhi rukkho, cattāro nidhikumbhiyo ca jātā.]

4. PREDICTION OF KĀLADEVALA

Tasmim samaye Suddhodana-mahārājassa kulūpako aṭṭha-samāpatti-lābhī Kāladevalo nāma tāpaso bhattakiccam katvā divā-vihār'atthāya Tāvatisa-bhavanam gantvā tattha divāvihāram nisinno tā devatā disvā : "kiṃkāraṇā tumhe evaṃ tuṭṭhamānasā kiṃlatha, mayham p' etaṃ kāraṇam kathethā"-ti pucchi. Devatā āhamsu : "mārisa, Suddhodana-rañño putto jāto, so Bodhitale nisīditvā Buddho hutvā Dhammacakkam pavattessati, tassa anantam Buddha-līham datthum dhammā-ca sotum lacchāmā-ti iminā kāraṇena tuṭṭh' amhā" ti. Tāpaso tasmā vacanam sutvā khippam devalokato orayha rāja-nīvesanam pavisitvā paññattāsane nisinno "putto kira te mahārāja jāto, passeissāmi nan"-ti āha. Rājā alamkata-paṭiyattam kumāram ānāpetvā tāpasam vandāpetum abhihari. Tāpaso utṭhāy' āsanā Bodhisattassa añjalim paggaheṣi, Bodhisattassa lakkhaṇa-sampattim disvā, "bhavissati nu kho Buddho udāhu no"-ti āvajjitvā, upadhārento "nissāṇṇīyāyā Buddho bhavissati"-ti ātvā,

"acchariya-puriso ayan"-ti sitam akāsi. Tato "aham imam Buddha-bhūtam datthum labhissāmi nu kho"-ti upadhārento "na labhissāmi, antarā yeva kalam katvā Buddhasatena pi Buddhasahassena pi gantvā bodhetum asakkuneyyo Arūpabhava nibbattissāmi"-ti disvā, "eva-rūpam nāma acchariya-purisaṃ Buddha-bhūtam datthum na labhissāmi"-ti, "mahatī vata me jāni bhavissatī"-ti parodi. Manussā disvā "ambākaṃ ayye idān' eva hasitvā puna roditum upatthito, kin-nu kho, bhante, ambākaṃ ayya-puttassa koci antarāyo bhavissatī"-ti pucchimsu. —"N' atth' etassa antarāyo, nissamsayena Buddho bhavissatī"-ti. —"Atha kasmā paroditthā"-ti. —"Evarūpam purisaṃ Buddha-bhūtam datthum na labhissāmi, 'mahatī vata me jāni bhavissatī'-ti attānaṃ anusocanto rodāmi"-ti āha.

5. SIDDHATTHA AT THE STATE PLOUGHING

Ath' ekadivasaṃ rañño vappa-maṅgalaṃ nāma ahosi. Tam divasaṃ sakala-nagaraṃ deva-vimānaṃ viya alamkaronti. Sabbe dāsa-kammakarādayo ahata-vattha-nivatthā gandha-mālādi-patimaṇḍitā rājakule sannipatanti. Rañño kammante maṅgala-sahassaṃ yojiyati. Tasmim pana divase ekena ūnaṃ atthasataṃ saddhim balivadda-rasmi-yottehi rajata-parikkhatāni honti. Rañño ālambana-maṅgale pana ratta-suvaṇṇa-parikkhataṃ hoti. Rājā mahāparivārena nikkhamanto puttam gahetvā agamāsi. Kammanta-tthāne eko jambu-rukkho bala'a-palāso sanda-cchāyo ahosi. Tassā hetthā kumārassa sayanaṃ paññāpetvā upari suvaṇṇa-tārā-khacitaṃ vitānaṃ bandhāpetvā sāpi-pākārena parikkhipāpetvā ārakkham tthāpetvā rājā sabbālamkāraṃ alamkaritvā amacca-parivuto maṅgalakaraṇa-tthānaṃ agamāsi. Tattha rājā suvaṇṇa-maṅgalaṃ gaṇhāti, amaccā ekūn' atthasataṃ rajata-maṅgalāni, kaṣakā sesa-maṅgalāni. Te tāni gahetvā ito c' ito ca kasanti. Rājā orato vā pārāṃ gacchati, pārato vā orāṃ āgacchati, etasmim tthāne mahāsampattiṃ anubhosi.

Bodhisattam parivāretvā nisinnā dhātiyo "rañño sampattiṃ passissāma"-ti anto-sāṇito bahi nikkhantā. Bodhisatto ito c' ito ca olokento kañci adisvā vegena utthāya pallamkam ābhujitvā ānāpāne pariggahetvā paṭhama-jjhānaṃ nibbattesi. Dhātiyo khajja-bhojj'-antare vicaramānā thokaṃ cirāyimsu. Sesa-rukkhānaṃ chāyā ativattā tassa pana rukkhassa parimaṇḍalā hutvā atthāsi. Dhātiyo



"ayyaputto ekako"-ti vegena sāṇiṃ ukkhipitvā anto pavisamānā Bodhisattam sayane pallaṃkena nisinnam tañ-ca paṭibhāriyam disvā gantvā raṇṇo ārocesuṃ : "Deva, kumāro evaṃ nisinno, aññesaṃ rukkhānaṃ chāyā ativattā jambu-rukkhassa chāyā parimaṇḍalā thitā"-ti. Rājā vegen' āgantvā paṭibhāriyam disvā puttam vandi.

6. SIDDHATTHA'S ACCOMPLISHMENT IN ARCHERY

Atha anukkamena Bodhisatto soḷasa-vassa-padesiko jāto. Rājā Bodhisattassa tiṇṇaṃ utūnaṃ anucchavike tayo pāsāde kāresi, ekaṃ nava-bhūmakam ekaṃ satta-bhūmakam ekaṃ pañca-bhūmakam, cattālisa-sahassā ca nāṭakiyo upaṭṭhāpesi. Bodhisatto devo viya accharā-saṃgha-parivuto alaṃkata-nāṭaka-parivuto nippurisehi turiyehi paricāriyamāno mahā-sampattiṃ anubhavanto utu-vārena tesu tesu pāsādesu viharati. Rāhulamātā pan' assa devī aggamahesi ahosi.

Tass' evaṃ mahā-sampattiṃ anubhavantassa ~~ekadivasaṃ~~ nāti-saṃghassa abbhantare ayaṃ kathā udapādi : "Siddhattho kilāpasuto va vicarati, na kiñci sippaṃ sikkhati, saṅgāme paccupaṭṭhite kiṃ karissati"-ti. Rājā Bodhisattam pakkosāpetvā, "tava nātakā 'Siddhattho kiñci sippaṃ asikkhitvā kilāpasuto va vicarati'-ti vadanti, ettha kiṃ pattakāle maññasi"-ti. —"Deva, mama sippaṃ sikkhana-kiccaṃ n' atthi, nagare mama sippaṃ dassan'atthaṃ bheriṇ-carāpetha, ito sattama-divase nātakānaṃ sippaṃ dassessāmi"-ti. Rājā tathā akāsi. Bodhisatto akkhaṇavedhi-vālavedhi-dhanuggahe sannipātāpetvā mahājanassa majjhe aññehi ca dhanuggahehi asādhāraṇaṃ nātakānaṃ dvādasavidhaṃ sippaṃ dassesi. [Taṃ S a r a b h a ṇ g a - Jātake āgatanayena veditabbaṃ.] Tadāssa nātisaṃgho nikkamkho ahosi.

7. THE FOUR OMENS

Ath' ekadivasaṃ Bodhisatto uyyānabbhūmiṃ gantukāmo sārathim āmantetvā "rathaṃ yojehi"-ti āha. So "sādhū"-ti paṭisuṇitvā mahā-rahamaṃ uttama-rathaṃ sabbālaṃkārena alaṃkaritvā kumudapattavanne cattāro maṅgala-sādhave yojetvā Bodhisattassa paṭivedesi. Bodhisatto devavimāna-sadisam rathaṃ abhirūhitvā uyyānābhimukho agamāsi. Devatā "Siddhattha-kumārassa abhisambujjhana-kālo āsanno, pubba-nimittam dassessāmā"-ti ekaṃ devaputtaṃ jarā-jajjaraṃ khaṇḍa-dantaṃ palāta-kesaṃ vamaṃ obhagga-sarīraṃ

daṇḍa-hattham pavedhamānam katvā dassesum. Tam Bodhisatto c' eva sārathī ca passanti. Tato Bodhisatto sārathim "saṁma, ko nāma' esa puriso, kesāpi 'ssa na yathā aññeṣan"-ti [M a h ā p a d ā n e āgatanayena] pucchitvā tassa vacanam sutvā "dhi-r-atthu vata bho jātiyā, yatra hi nāma jātassa jarā paññāyissati"-ti samvigga-hadayo tato va paṭinivattitvā pāsādam-eva abhirūhi. Rājā "kimkāraṇā mama putto khippam paṭinivattī"-ti pucchi.—"Jiṇṇam purisaṁ disvā, devā"-ti. —"Jiṇṇam purisaṁ disvā pabbajissati"-ti āhamsu. Kasmā maṁ nāsetha, sīgham puttassa nātakāni sajjettha, sampattim anubhavanto pabbajjāya satim na kariṣṣati"-ti vatvā ārakkham vaḍḍhetvā sabba-disāsu aḍḍha-yojane aḍḍha-yojane ṭhapesi.

Pun' ekadivasam Bodhisatto tath' eva uyyānam gacchanto devatāhi nimmitam vyādhitam purisaṁ disvā purimanayen' eva pucchitvā samvigga-hadayo nivattitvā pāsādam abhirūhi. Rājā pi pucchitvā heṭṭhā-vuttanayen' eva samvidahitvā puna vaḍḍhetvā samantato ti-gāvuta-ppamāṇe padese ārakkham ṭhapesi.

Aparam pana ekadivasam Bodhisatto tath' eva uyyānam gacchanto devatāhi nimmitam kālakatam disvā purimanayen' eva pucchitvā samvigga-hadayo puna nivattitvā pāsādam abhirūhi. Rājā pi pucchitvā heṭṭhā-vuttanayen' eva samvidahitvā puna vaḍḍhetvā samantato yojana-ppamāṇe padese ārakkham ṭhapesi.

Aparam pana ekadivasam uyyānam gacchanto tath' eva devatāhi nimmitam sunivattham supārutam pabbajitam disvā "ko nāma' eso, sammā"-ti sārathim pucchi. Sārathī kiñcāpi Buddh' uppādassa abhāvā pabbajitam vā pabbajita-guṇe vā na jānāti, devānubhāvena pana "pabbajito nāma' esa, devā"-ti vatvā pabbajjāya guṇe vaṇṇesi. Bodhisatto pabbajjāya rucim uppādetvā tam divasam uyyānam agamāsi.

[Dīgha-bhāṇakā pan' āhu : cattāri nimittāni ekadivasen' eva disvā agamāsi-ti.]

8. MAHĀBHINIKKHAMANAM

Ath' assa sabbālampkāra-patimaṇḍitassa sabbatālāvacareṣu sakāni sakāni ca paṭibhānāni dassayantesu, brāhmaṇeṣu 'jaya-nandā'-ti-ādi-vacanehi sūta-māgadha-bandakādīsu nānappakārehi maṅgala-vacanathuti-ghosehi sambhavantesu, sabbālampkāra-patimaṇḍitam rathavarāṇaṁ abhirūhi.



PRE-UNIVERSITY PALI SELECTIONS

Tasmim samaye "Rāhulamātā puttam vijātā"-ti sutvā Suddho-
dana-mahārājā "puttassa me tuṭṭhim nivedethā"-ti sāsanaṃ paṇiṇi.
Bodhisatto tam sutvā "rābulo jāto, bandhanaṃ jātan"-ti āha. Rājā
"kim me putto avacā"-ti pucchitvā tam vacanaṃ sutvā "ito paṭṭhāya
me natthu Rāhula-kumāro yeva nāmaṃ hotū"-ti [āha].

Bodhisatto pi kho rathavaram āruya mahantena yasena ati-
manoramenā siri-sobhaggena nagaraṃ pāvisi. Tasmim samaye Kisā-
gotamī nāma khattiya-kaṇṇhā upari-pāsāḍavara-tala-gatā nagaraṃ
padakkhiṇaṃ kurumānassa Bodhisattassa rūpaṇiṃ diāvā pīti-soma-
nassa-jātā imaṃ udānaṃ udānesi :

Nibbutā nūna sā mātā, nibbuto nūna so pitā,
nibbutā nūna sā nārī yassāyaṃ Idiso paṭi-ti.

Bodhisatto tam sutvā cintesi : "ayam-evam āha,—evarūpaṃ atta-
bhāvaṃ passantiyā mātu-hadayaṃ nibbāyati, pitu-hadayaṃ nibbāyati,
pajāpati-hadayaṃ nibbāyati-ti ; kasmim nu kho nibbuta, hadayaṃ
nibbutaṃ nāma hoti"-ti. Ath' assa kilesesu viratta-mānasassa etad-
ahosi : rāg'-aggimhi nibbuta nibbutaṃ nāma hoti, dos'-aggimhi moh'-
aggimhi nibbuta nibbutaṃ nāma hoti, māna-ditṭhi-ādisu sabbakilesa-
darathesu nibbutesu nibbutaṃ nāma hoti ; ayam me su-ssavaṇaṃ
sāvesi, ahaṃ hi nibbānaṃ gavesanto carāmi, ajj' eva mayā ghara-
vāsaṃ chaḍḍetvā nikkhamaṃ pabbajitvā nibbānaṃ gavesitum vaṭṭati ;
ayam imissā ācariya-bhāgo hotū"-ti kaṇṭhato omuṇḍitvā Kisāgota-
miyā sata-sahass'-agghapakaṃ muttābhāraṃ pesesi. Sā "Siddhattha-
kumāro mayi paṭibaddha-citto hutvā paṇṇākāraṃ pesesi"-ti somanassa-
jātā ahosi. Bodhisatto pi mahantena siri-sobhaggena attano pāsādaṃ
abhirūhitvā siri-sayane nipajji.

Tāvaḍ-eva naṃ sabbālaṃkāra-patimaṇḍitā nacca-gītādisu susik-
khitā devakaṇṇhā viya rūpa-ppattā itthiyo nānā-turiyāni gabetvā sampari-
vārayitvā abhiraṃāpentiyo nacca-gīta-vāditāni payojayimsu. Bodhisatto
kilesesu viratta-cittatāya naccādisu anabbirato muhuttaṃ niddaṃ
okkami. Tāpi itthiyo "yase' atthāya mayam naccādīni payojayema
so niddaṃ upagato, idāni kim-atthaṃ kilamāmā"-ti gahita-gahitāni
turiyāni ajjhottharitvā nipajjimsu. Gandhatela-padīpā jhāyanti.
Bodhisatto pabujjhivā sayana-piṭṭhe pallaṃkena nisinna addasa tā
itthiyo turiya-bhaṇḍāni avattharitvā niddāyantiyo, ekaccā paggharita-
kheḷā lālā-kilinna-gattā, ekaccā dante khādantiyo, ekaccā kākacchan-



tiyo, ekaccā vippalapantiyo, ekaccā vivaṭṭa-mukhā, ekaccā apagata-vatthā pākāṭa-bhūbhacca-sambādha-tṭhānā.

So tāsam tam vippakāram disvā bhiyyoso-mattāya kāmesu viratto aḥosi. Tassa ativiya pabbajjāya cittaṃ nami. So “ajj” eva mayā mahābhinikkhamaṇaṃ nikkhamitum vaṭṭati”-ti sayanā-v-utthāya dvāra-samīpaṃ gantvā “ko etthā”-ti āha. Ummāre sīsaṃ katvā nipanno Channo “aham, ayyaputta, Channo”-ti āha. —“Aham ajja mahābhinikkhamaṇaṃ nikkhamitukāmo, ekaṃ me assaṃ kappehi”-ti.

So “sādhū, devā”-ti assa-bhaṇḍakaṃ gabetvā assa-sālaṃ gantvā, gandhatela-padīpesu jalantesu, sumana-paṭṭa-vitānassa hetthā ramaṇīye bhūmibhāge tṭhitaṃ Kanthakaṃ assarājānaṃ disvā “ajja mayā imam-eva kappetum vaṭṭati”-ti Kanthakaṃ kappesi.

Bodhisatto pi kho Channaṃ pesetvā va “puttaṃ tāva passissāmi”-ti cintetvā nisinna-pallaṃkato-v-utthāya Rāhula-mātāya vasana-tṭhānaṃ gantvā gāḍḍha-dvāraṃ vivari. Tasmīṃ khaṇe anto gabbhe gandhatela-padīpo jhāyati. Rāhula-mātā sumana-mallikādīnaṃ pupphānaṃ ammaṇa-mattena abhippakiṇṇa-sayane puttassa matthake hatthaṃ tṭhapetvā niddāyati. Bodhisatto ummāre pādaṃ tṭhapetvā tṭhitako va oloketvā “sacāhaṃ deviyā hatthaṃ apanetvā mama puttaṃ gaṇhissāmi, devī pabujjhissati”-ti, evam-me gaman’-antarāyo bhavissati”-ti pāṇḍa-talato otari.

Evam Bodhisatto pāṇḍa-talā ofaritvā assa-samīpaṃ gantvā ullamghitvā Kanthakassa piṭṭhiṃ abhirūhi. Bodhisatto assavarassa pāṇḍhivara-majjhagato Channaṃ assassa vāladhiṃ gāhāpetvā aḍḍharatta-samaye mahādvāra-samīpaṃ patto. Dvāre adhivatthā devatā dvāraṃ vivari. Bodhisatto pi nagarā nikkhamitvā, Āsālhi-puṇṇamāya Uttarā-sālha-nakkhatte vattamāne nikkhamitvā ca, puna nagarābhimukho tṭhatvā nagaraṃ oloketvā gantabba-maggābhimukhaṃ Kanthakaṃ katvā pāyāsi.

9. PABBAJĀ

Bodhisatto ekaratten’ eva tīṇi rajjāni atikkamma timsa-yojana-matthake Anomā nāma nadītiraṃ pāpuṇi. Atha Bodhisatto nadītire tṭhatvā Channaṃ pucchi : “kin-nāma ayaṃ nadi”-ti. —“Anomā nāma, devā”-ti. —“Ambākam-pi pabbajjā anomā nāma bhavissati”-ti paṇhiyā ghaṭṭento assassa saṇṇaṃ adāsi. Asso uppatitvā atṭha-usabha-vitthārāya nadiyā pārima-tīre atṭhāsi. Bodhisatto assa-piṭṭhito oruyha rajata-paṭṭa-sadise vālukā-puline tṭhatvā Channaṃ āmantesi :



“samma Channa, tvam mayham ābharāṇāni c’ eva Kanthakaṇ-
 ādāya gaccha, aham pabbajissāmi”-ti.—“Aham-pi deva pabbajissāmi”-
 ti. Bodhisatto “na labbhā tayā pabbajitum, gaccha tvaṇ”-ti tikkat-
 tum paṭibāhitvā ābharāṇāni c’ eva Kanthakaṇ-
 ca paṭicchāpetvā cintesi : “ime mayham kesā samaṇa-sāruppā na hontī-ti, sayam-eva
 khaggena chindissāmi”-ti dakkhiṇa-hatthena asim gaṇhitvā vāma-
 hatthena moliyā saddhim cūlam gaṇhetvā cirindi. [Kesā dvaṅgula-
 mattā butvā dakkhiṇato āvattamānā sisam allīyimsu, tesam yāvajīvam
 tad-eva pamāṇam ahosi, massuṇ-ca tad-anurūpam ahosi. Puna
 kesa-massu-obhāraṇa-kiccam nāma nāhosi.] Puna Bodhisatto cintesi :
 “imāni kāsika-vatthāni mayham na samaṇa-sāruppāni”-ti. Ath’
 assa Kassapa-buddhakāle purāṇa-sahāyako Ghaṭikāro Mahābrahmā
 ekaṃ Buddh’-antaram jaram appattena mittabhāvena cintesi. “ajja
 me sahāyako mahābhinnikkhamaṇam nikkhanto, samaṇa-parikkhāram
 assa gaṇhetvā gacchissāmi”-ti —

Ticīvaraṇ-ca patto ca vāsi sūciṇ-ca bandhanam

parissāvanena atth’ ete yutta-yogassa bhikkhuno-ti —

ime atthā samaṇa-parikkhāre āharitvā adāsi. Bodhisatto arahad-
 dhajam nivāsetvā uttama-pabbajjā-vesam gaṇhitvā “Channa, mama
 vacanena mātāpitūnam ārogyam vadehi”-ti uyyojesi.

10. ARRIVAL AT RĀJAGAHA

Bodhisatto pi pabbajitvā—tasmim yeva padese Anūpiyam nāma
 ambavanam atthi, tattha sattāham pabbajjā-sukhena vitināmetvā
 —ekadivasen’ eva timsayojana-maggam padasā gantvā Rājagaham
 pāvisi, pavisitvā sapaḍānam piṇḍāya cari. Sakala-nagaram Bodhi-
 sattassa rūpa-dassanena samkhobham agamāsi. Rājā pāsāda-tale
 thatvā Mahāparisam disvā acchariy’ abbhuto jāto purise āṇāpesi :
 “gacchatha bhaṇe vīmaṃsathā”-ti.

Mahāpuriso pi kho missaka-bhattam samharitvā “alam me
 ettakam yāpanāyā”-ti natvā pavittā-dvāren’ eva nagarā nikkhamitvā
 Paṇḍava-pabbata-chāyāya puratthābhimukho nisīditvā āhāram pari-
 bhuñjitum āraddho. Ath’ assa antāni parivattitvā mukhena nikkha-
 manākāra-ppattāni ahesum. Tato tēna attabhāvena evarūpassa
 āhārassa cakkhunā pi adiṭṭha-pubbatāya tena paṭikkulābhārena atṭiya-
 māno evam attanā va attānam ovadi : “Siddhattha, tvam sulabb’-
 annapāna-kule tivassika-gandhasālī-bhojanam nān’-agga-rasehi bhuñ-

jāna-ttāhāne nibbattitvā pi ekaṃ paṃsukūlikam diṣvā 'kadā nu kho aham-pi evarūpo hutvā piṇḍāya caritvā bhuñjissāmi, bhavissati nu kho me so kālo' ti cintetvā nikkhanto, idāni kiṃ nāma' etaṃ karosī'-ti. Evaṃ attanā va attānaṃ ovaditvā nibbikāro hutvā āhāraṃ paribhuñji. Rājapurisā taṃ pavattiṃ diṣvā gantvā rañño ārocesuṃ.

Rājā dūta-vacanam sutvā vegena nagarā nikkhamitvā Bodhisattassa santikam gātvā iriyāpathasmim yeva pasīditvā Bodhisattassa sabbam issariyam niyyādesi. Bodhisatto 'mayham, mahārāja, vatthukāmehi vā kilesakāmehi vā attho n' atthi, aham paramābhisambodhim patthayanto nikkhanto'-ti. Rājā aneka-ppakāraṃ yācanto pi tassa cittaṃ alabhivā 'addhā tvam Buddho bhavissasi, Buddha-bhūtena pana te paṭhamam mama vijitam āgantabban'-ti. Bodhisatto pi rañño paṭiññam datvā anupubbena cārikam caramāno Ālāraṇ-ca Kālāmaṃ, Uddakaṇ-ca Rāmaputtaṃ upasaṃkamitvā samāpattiyo nibbattetvā, 'nāyam maggo bodhiyā'-ti tam-pi samāpatti-bhāvanam anālamkaritvā sadevakassa lokassa attano thāma-viriya sandassan'-attham mahāpadhānam padahitukāmo Uruvelam gantvā 'ramaṇiyo vatāyam bhūmibhāgo'-ti tatth' eva vāsam upagantvā mahāpadhānam padahi.

11. SIX YEARS OF ASCETICISM

Koṇḍañña-pamukhā pañca pabbajitā gāma-nigama-rājadhānisu bhikkhāya carantā tattha Bodhisattam sampāpuṇṇimsu. Atha naṃ cha-bbassāni mahāpadhānam padahantaṃ 'idāni Buddho bhavissati, idāni Buddho bhavissati'-ti pariveṇa-sammajjanādikāya vatta-paṭi-vattāya upaṭṭhahamānā santikāvacarā c' assa ahesuṃ. Bodhisatto pi kho 'koṭi-ppattaṃ dukkara-kārikam karissāmi'-ti eka-tila-taṇḍulā-dīhi pi vītinaṃsesi, sabbaso pi āhārūpacchedam akāsi, devatāpi lomakūpehi ojaṃ upasaṃharamānā paṭikkhipi. Ath' assa tāya nirāhāratāya parama-kisamāna-ppatta-kāyassa suvaṇṇa-vaṇṇo kāyo kālavaṇṇo ahosi, dvattimsa Mahāpurisa-lakkhaṇāni paṭicchannāni ahesuṃ. App'-ekadā appānakam jhānam jhāyanto mahā-vedanāhi abhitunno visaṇṇi-bhūto caṇṇikamāna-koṭiyam patati.

Mahāsattassa cha-bbassāni dukkara-kāriyam karontassa, ākāsa-gaṇṭhi-karaṇa-kālo viya ahosi. So 'ayam dukkara-kārikā nāma bodhāya maggo na hoti'-ti oḷārikam āhāraṃ āhāretuṃ gāma-nigamesu



piṇḍāya caritvā āhāraṃ āhari. Ath' assa dvattiṃsa Mahāpurisa-lakkhaṇāni pākatikāni ahesuṃ, kayo suvaṇṇavaṇṇo ahosi. Pañcavaggiyā bhikkhū "ayaṃ cha-bbassāni dukkara-kārikāṃ karonto pi sabbaññutaṃ paṭivijjhitaṃ nāsakkhi, idāni gāmādisu piṇḍāyā caritvā olārikāṃ āhāraṃ āhariyamāno kiṃ sakkhissati, bāhuliko esa padhāna-vibbhanto, sīsaṃ nahāyitu-kāmassa ussāva-bindu-takkaṇaṃ viya ambhākaṃ etassa santikā visesa-takkaṇaṃ, kiṃ no iminā"-ti Mahāpurisaṃ pahāya attano patta-cīvaraṃ gahetvā aṭṭhārasa-yojana-maggaṃ gantvā Isipatanāṃ pavasiṃsu.

12. SUJĀTĀ'S OFFERING

Tena kho pana samayena Uruvelāyaṃ Senāni-nigame Senāni-kuṭimbikassa gehe nibbattā Sujātā nāma dārikā vaya-ppattā ekasmim nigrodha-rukkhe patthanāṃ akāsi : "sace sama-jātikaṃ kula-gharaṃ gantvā paṭhama-gabbhe puttaṃ labhissāmi, anu-samvaccharaṃ to sata-sahassa-pariccāgena bali-kammaṃ karissāmi"-ti. Tassā sū patthanā samijjhi. Sā, Mahāsattassa dukkara-kārikāṃ karontassa, chaṭṭhe vasse paripuṇṇe, Visākha-puṇṇamāya bali-kammaṃ kātu-kāmā hutvā puretaraṃ dhenu-sahassaṃ Laṭṭhimadhuka-vane carāpetvā tāsāṃ khīraṃ paṇca dhenu-satāni pāyetvā tāsāṃ khīraṃ aḍḍhatiyāni-ti evaṃ yāva soḷasannaṃ dhenūnaṃ khīraṃ aṭṭha dhenuyo pīvanti tāva khīrassa bahalataṇ-ca madhurataṇ-ca ojavantataṇ-ca patthayamānā khīra-parivattanaṃ nāma akāsi. Sā Visākha-puṇṇama-divase pāto va "bali-kammaṃ karissāmi"-ti rattiyaṃ paccūsa-samayaṃ paccuṭṭhāya tā aṭṭha dhenuyo duhāpesi. Sujātā sahatthen' eva khīraṃ gahetvā navā-bhājane pakkipitvā sahatthen' eva aggim katvā pacituṃ ārabhi. Tasmiṃ pāyāse paccamāne, mahanta-mahantā hubbulā uṭṭhabitvā dakkhiṇāvattā hutvā sañcaranti, eka-phusitaṃ-pi bahi na patati, uddhanato appa-mattako pi dhūmo na uṭṭhabati.

Sujātā ekadivaseṇ' eva tattha attano pākatāni anekāni acchariyāni diavā Puṇṇa-dāsiṃ āmantesi : "amma Puṇṇe, ajja ambhākaṃ devatā ativiya pasannā, mayā ettake kāle evarūpaṃ acchariyaṃ nāma na diṭṭha-pubbaṃ, vegena gantvā deva-ṭṭhānaṃ paṭijaggāhi"-ti. Sā "sādhū ayye"-ti tassā vacanaṃ sampaṭicchitvā turita-turitā rukkhamaṇḍapaṃ agamāsi. Bodhisatto pi kho kata-sarīra-paṭijaggano bhikkhācāra-kālaṃ āgamayamāno pāto va āgantvā tasmiṃ rukkhamaṇḍale nisīdi, attano pabhāya sakala-rukkhāṃ obhāsayaṃmāno. Atha kho sā Puṇṇā

āgantvā addasa Bodhisattam rukkhamūle pācīna-lokadhātum olokaya-mānam nisinnam, sarīrato c' assa nikkhantāhi pabbāhi sakala-rukkham suvaṇṇa-vaṇṇam diṣvā tassā etad-abosi: "ajja ambhākam devatā rukkhato oruyha sahatthen' eva balikammam paṭicchitum nisinnā, maññe"-ti ubbega-ppattā hutvā vegena gantvā Sujātāya etam attham ārocesi.

Sujātā tassā vacanam sutvā tuṭṭha-mānasā hutvā "suvaṇṇa-pātiyam pāyāsam pakkhipissāmi"-ti cittam uppādetvā sata-sahass'-agghanikam suvaṇṇa-pātim niharāpetvā tattha pāyāsam pakkhipitu-kāmā pakka-bhājanam āvajjesi. Sabbo pāyāso paduma-pattā udakam viya vini-vaṭṭitvā pātiyam patitṭhāsi, eka-pāti-pūra-matto va ahosi. Sā tam pātim aññāya suvaṇṇa-pātiyā paṭikujjetvā vasanena veṭhetvā sabbālam-kārehi attabhāvaṃ alamkaritvā tam pātim attano sīse ṭhapetvā mahan-tena ānubhāvena nigrodha-mūlam gantvā Bodhisattam oloketvā balava-somanassa-jātā 'rukkha-devatā'-ti saññāya diṭṭha tṭhānato paṭṭhāya onat'-onatā gantvā sīso tṭhālam otāretvā vivaritvā suvaṇṇa-bhimpkārena gandha-puppha-vāsitaṃ udakam gaḥetvā Bodhisattam upagantvā atṭhāsi. Bodhisatto dakkhiṇa-hattham pasāretvā udakam sampaṭicchi. Sujātā sah' eva pātiyā pāyāsam Mahāpurisassa hatthe ṭhapesi. Mahā-puriso Sujātam olokesi. Sā ākāram sallakkhetvā "ayya, mayā tumhā-kam pariccattam gaṇhitvā yathāruciṃ gacchathā"-ti vanditvā, ana-pekkhā hutvā pakkāmi.

Bodhisatto pi kho nisinna-tṭhānā utṭhāya rukkham padakkhiṇam katvā pātim ādāya Nerañjarāya tīram gantvā —nahāna-tṭhānam Su-ppatitṭhita-tittham nāma atthi—tassa tīre pātim ṭhapetvā otaritvā nahātvā aneka-buddha-sata-sahassānam nivāsanaṃ araha-ddhajaṃ nivāsetvā puratthābhimukho nisīditvā ek'-atṭhi-tālapakka-ppamāṇe ekūna-paññāsa piṇḍe katvā sabbam appodakam madhu-pāyāsam paribhuñji.

[So eva hi 'ssa Buddha-bhūtassa satta-sattāham bodhimande vasantassa ekūna-paññāsa divasāni āhāro ahosi: ettakam kālam jhāna-sukhena magga-sukhena phala-sukheṇ' eva vītināmesi.]

Bodhisatto nadītīrambhi su-pupphita-sālavane divā-vihāram katvā sāyaṇha-samaye pupphānam vaṇṭato muñcana-kāle devatāhi alamka-tena atṭhōsabha-vitthārena maggena sīho va vijambhamāno bodhi-rukkhābhimukho pāyāsi.



13. SIDDHATTHA VANQUISHES MĀRA

odhisatto bodhi-maṇḍaṃ āruyha bodhi-khandhaṃ piṭṭhito katvā puratthimābhimukho daḷhamānaso hutvā “kāmaṃ taco ca nahāru ca aṭṭhi ca avasussatu, upasussatu sarīre maṃsa-lohitaṃ, na tv-eva sammā-sambodhiṃ a-ppatvā imaṃ pallaṃkaṃ bhiṇḍis-sāmi”-ti asani-sata-sannipātenāpi abhejja-rūpaṃ aparājita-pallaṃkaṃ ābhujitvā nisīdi.

Tasmim samaye Māro devaputto “Siddhattha-kumāro mayhaṃ vasaṃ atikkamitu-kāmo, na ‘dāni’ ssa atikkamituṃ dassāmi”-ti Mārabalassa santikaṃ gantvā etaṃ atthaṃ ārocetvā Māra-ghosanaṃ nāma ghosāpetvā Mārabalaṃ ādāya nikkhami. Atha Māro devaputto Girimekhalāṃ nāma batthiṃ abhirūhivā nānāvudhāni aggahesi. Avasesāya pi Mārāparisāya dve janā ekasadisakaṃ āvudhaṃ na gaṇhimsu, nāna-ppakāra-vaṇṇā nāna-ppakāra-mukhā hutvā Mahā-sattaṃ ajjhottharamānā āgamimsu. Mahāpurisa-ekako va nisīdi.

[So] Mārabalaṃ ajjhottharamānaṃ disvā “ayaṃ ettako jano maṃ ekakaṃ sandhāya mahantaṃ vāyāmaṃ parakkamaṃ karoti, imasmim tṭhāne mayhaṃ mātāpitā vā bhātā vā añño vā koci ñātako n’ atthi, imā pana *dasa pāramiyo* va mayhaṃ dīgha-rattaṃ puṭṭha-parijana-sadisā, tasmā pāramiyo va phalaṃ katvā pārami-satthen’ eva paharitvā ayaṃ valakāyo māyā viddhaṃsetuṃ vaṭṭati”-ti *dasa pāramiyo* āvajjamāno nisīdi.

Atha Māro devaputto “eten’ eva Siddhatthaṃ palāpessāmi”-ti vāta-maṇḍalaṃ samuṭṭhāpesi. Taṃ khaṇaṃ yeva puratthimādi-bhedā vātā samuṭṭhahitvā aḍḍhayaṇa-dviyojana-tiyojana-ppamāṇāni pabbata-kūṭāni padāletvā vana-gaccha-rukkhādīni ummūletvā samantā gāma-nigame cuppa-vicuppaṃ kātuṃ samatthāpi Mahāpurisassa puñña-tejasa vibatānubhāvā Bodhisattaṃ patvā cīvare-kaṇṇa-mattam-pi cāletuṃ nāsakkhimsu. —Tato “udakena naṃ ajjhottharivā māressāmi”-ti mahā-vassaṃ samuṭṭhāpesi. Tassānubhāvena upar’ūpari sata-paṭala-sahassa-patalādi-bhedā valāhakaṃ utṭhahitvā vassimsu, vuṭṭhi-dbārā-vegena paṭhavi chiddā aṭhosi, vana-rukkhādīnaṃ uparibhāgena mahā oghe āgantvā Mahāsattassa cīvare ussāva-bīndu-tṭhāna-mattam-pi temetuṃ nāsakkhi. —Tato pāsāṇa-vassaṃ samuṭṭhāpesi. Mahantāni mahantāni pabbatā-kūṭāni dhūpayantāni pajjalantāni ākāsen’ āgantvā Bodhisattaṃ patvā dibba-mālāguḷa-bhāvaṃ āpajjimsu. —Tato

paharaṇa-vassam samuṭṭhāpesi. Ekatodhārā-ubhatodhārā-asi-satti-khurappādayo dhūpayantā pajjalantā ākāsen' āgantvā Bodhisattam patvā dibba-pupphāni abhesuṃ. —Tato aṅgāraka-vassam samuṭṭhāpesi. Kimsuka-vañṇā aṅgārā ākāsen' āgantvā Bodhisattassa pādamūle dibba-pupphāni hutvā vikiriṃsu. —Tato kukkuḷa-vassam samuṭṭhāpesi. Accuṇṇho aggivaṇṇo kukkuḷo ākāsen' āgantvā Bodhisattassa pādamūle candana-cuṇṇam hutvā nipati. —Tato vāluka-vassam samuṭṭhāpesi. Ati-sukhuma-vālukā dhūpayantā pajjalantā ākāsen' āgantvā Bodhisattassa pādamūle dibba-pupphāni hutvā nipatiṃsu. —Tato kalala-vassam samuṭṭhāpesi. Tam kalalam dhūpayantam pajjalantam ākāsen' āgantvā Bodhisattassa pādamūle dibba-vilepanam hutvā nipati. —Tato "iminā bhiṃsetvā Siddhattham palāpessāmi"-ti andhakāram samuṭṭhāpesi. Tam caturaṅga-samannāgatam mahā-tamam hutvā Bodhisattam patvā suriya-ppabhā-vibatam viya andhakāram antaradhāyi.

Evam Māro imāhi navahi vāta-vassa-pāsāṇa-paharaṇ'-aṅgārakukkuḷa-vāluka-kalal'-andhakāra-vuṭṭhīhi Bodhisattam palāpetum asak-konto "kim bhane tiṭṭhatha, imaṃ kumāram gaṇhatha haṇṭha palāpethā"-ti parisam āṇāpetvā sayam-pi Girimekhalassa hatthino khandhe nisinno cakkāvudham ādāya Bodhisattam upasamkamitvā, kuddho kodha-vegam asahanto Mahāpurisassa cakkāvudham vissajjesi. tan-tassa *dasa pāramiyo* āvajjentassa uparibhāge mālāvitānaṃ hutvā atṭhāsi.

Tato Mahāpurise Vessantaradānam samnasante sammāsante, diyaḍḍha-yojanasatiko Girimekhala-hatthi jannukehi patitiṭṭhāsi. Māra-parisā disāvidisā palāyi, dve eka-maggena gatā nāma n' atthi, sīsābharaṇāni c'eva nivattha-vatthāni ca pabāya sammukha-sammukhā disāhi yeva palāyiṃsu.

14. SIDDHATTHA BECOMES BUDDHA AND SPENDS SEVEN WEEKS NEAR THE BO-TREE

Tato deva-saṃghā palāyamānam Mārabalam disvā "Mārassa parājayo jāto, Siddhattha-kumārassa jayo, jayapūjam karissāmā"-ti nāgā nāgānam, supaṇṇā supaṇṇānam, devatā devatānam, brahmāṇo



brahmānam pesetvā gaudhamālādi-hatthā Mahāpurisassa santikam
bodhi-pallamkam agamamsu. Evam gatesu ca pana tesu,

“Jayo hi Buddhassa sirimato ayam
Mārassa ca pāpimato parājayo”—
uggosayum bodhi-maṇḍe pamoditā
jayam tadā [saṃgha-] gaṇā Mahesino.

Avasesā dasasu cakkavāla-sahassesu devatā mālā-gandha-vilepanehi
pūjayamānā nāna-ppakārā thutiyo vadamānā atthamsu.

Evam dharamāne yeva suriye, Mahāpuriso sa-Māraṃ Mārabaḷam
vidhametvā, cīvarūpari-patamānehi bodhirukkh'-amkurehi ratta-
pavāladalehi viya pūjayamāno, paṭhama-yāme *pubbe-nivāsa-ñāṇam*,
majjhima-yāme *dibba-cakkhum* visodhetvā, pacchima-yāme *paṭicca-
samuppāde* ñāṇam otāresi. Ath' assa dvādasa-padikam paccayākāram
vaṭṭa-vivaṭṭa-vasena anuloma-paṭilomato sammasantassa dasa-sahassi-
lokadhātu udaka-pariyantam katvā dvādasa-kkhattum saṃkampī.
Mahāsatto *catu-jjhānam* nibbattetvā, tad-eva pādakam katvā, vipassa-
nam vaḍḍhento magga-paṭipāṭiyā adhigatena *catuttha-maggena*
sabba-kilese khepetvā, sabbaññuta-ñāṇam paṭivijjhātvā, sabba-buddhā-
nam avijahitam *udānam* udānesi:

Aneka-jātisamsāram saṃdhāvissam anibbisam
gaha-kāram gavesanto, dukkhā jāti puna-ppunam.
Gaha-kāraka, diṭṭho 'si, puna geham na kāhasi,
sabbā te phāsukā bhaggā, gaha-kūṭam visamkhitam,
visamkhāra-gatam cittam taṇhānam khayam-ajjhagā-ti.

Atha kho Satthā sattāham eka-pallaṅkena tatth' eva nisīdi
vimutti-sukha-paṭisaṃvedī. Atha kho Bhagavā pallaṅkato īsakam
pācīna-nissite uttara-disābhāge ṭhatvā “imasmiṃ vata me pallaṅke
sabbāññuta-ñāṇam paṭivijjhātaṃ”—ti pallaṅkam animisehi akkhāhi
olokayamāno sattāham vītināmesi. Tam ṭhānam Animisa-ṭṭhānam
nāma jātam. Atha kho Bhagavā pallaṅkassa ca ṭhita-ṭṭhānassa ca
antarā caṅkamam māpetvā puratthima-pacchimoto āyate ratana-
caṅkame caṅkamanto sattāham vītināmesi. Tam ṭhānam Ratana-
caṅkama-ṭṭhānam nāma jātam. Catutthe pana sattāhe bodhito
pacchim'-uttara-disābhāge devatā Ratana-gharam māpayimsu.
Tattha Bhagavā pallaṅkena nisīditvā *Abhidhammam* vicinanto
sattāham vītināmesi. Tam ṭhānam Ratana-gharam nāma jātam.

Evam bodhisamīpe yeva cattāri sattāhāni vītināmetvā pañcime sattāhe bodhirukkha-mūlā yena Ajapāla-nigrodho ten' upasamkami. Tatrāpi dhammam vicinanto yeva vimutti-sukhañ-ca paṭisaṃvedento nisīdi. Tattha Bhagavā sattāham vītināmetvā Mucalindamūlam sgamāsi. Tattha sattāham vītināmetvā vaddalikāya uppannāya sītādīnam paṭibāhanattham Mucalindena nāgarājena satta-kkhattum bhogehi parikkhitto asambādham vimutti-sukham paṭisaṃvediyamāno Rājāyatanaṃ upasamkami. Tatthāpi vimutti-sukha-paṭisaṃvedī yeva sattāham vītināmesi. Ettāvatā satta-sattāhāni paripuṇṇāni. Etth' antare Bhagavato n' eva mukha-dhovanam na sarīra-paṭijaggaṇam na nahāna-kiccam ahosi, phalasukhen' eva vītivattesi. Atha Satthā satta-sattāha matthake ekōna-paṇṇāsatiṃ divasa nāgalatā-danta-kaṭṭhena ca Anotatta-dahodakena ca mukham dhovivā tatth' eva Rājāyatana-mūle nisīdi.

15. THE FIRST LAY-DEVOTEES

Tasmim samaye Tapassu-Bhallukā nāma dve vāṇijā pañcahi sakaṭasatehi Ukkalā janapadā Majjhimadesam gacchantā attano nāti-sālohitāya devatāya sakaṭāni sannirumbhivā Satthu āhāra-sampādane ussāhitā manthañ-ca madhu-piṇḍikañ-ca ādāya "paṭigaṇhātu no, bhante Bhagavā, imaṃ āhāraṃ anukampaṃ upādāyā"-ti Satthāraṃ upasamkamitvā atthamsu. Bhagavā selamaye patte āhāraṃ paṭigaṇhivā paribhuñjitvā anumodanaṃ akāsi. Te dve vīṭṭaro vāṇijā Buddhañ-ca Dhammañ-ca saraṇam gantvā *dve-vācika upāsakā* ahesum. Atha tesam "ekam no, bhante, paricārītappa tṭhānaṃ detthā"-ti vadantānaṃ dakkhiṇa-hatthena attano sīsam parāmasitvā kesadhātuyo adāsi. Te attano nagare tā dhātuyo anto pakkhipitvā cetiyam paṭiṭṭhāpesum. Sammāsambuddho pi kho tato uttāya puna Ajapāla-nigrodham-eva gantvā nigrodhamūle nisīdi.

16. THE FIRST SERMON

Atha Bhagavā kaṭiṇāham bodhimanda-sāmantā yeva piṇḍāya caranto viharitvā "Āsāhi-puṇṇamāsiyaṃ Bārāṇasim gamissāmi"-ti cātuddasiyaṃ paccūsa-samaye pabbātāya rattiyā kālāss' eva patta-civaraṃ ādāya atthārāsa-yojana-maggaṃ paṭipajji. Antarā-magge



Upakaṃp nāma Ājīvikaṃ dievā tassa attano Buddha-bhāvaṃ ācikkhitvā taṃ divasaṃ yeva sāyaṇha-samaye Isipataṇaṃ agamāsi.

Pañcaraggiyā pana Tathāgataṃ dūrato va āgacchantaṃ dievā "ayaṃ, āvuso, samaṇo Gotamo paccaya-bāhullāya āvattitvā paripunnakāyo piṇḍit'indriyo¹ suvaṇṇa-vaṇṇo hutvā āgacchati, imassa abhivādanādīni na karissāma, mahākula-ppasūto kho paṇ' esa āsanābhihāraṃ arabhati, ten' assa āsanamattaṃ paññāpessāmā"-ti katikaṃ akappaṃ. Te Bhagavatā metta-cittena phutṭhā, Tathāgate upasamkamante upasamkamante, sakāya katikāya saṇṭhātuṃ asakkontā abhivādana-paccuṭṭhānādīni sabba-kiccāni akappaṃ. Atha ne Bhagavā attano Buddha-bhāvaṃ saññāpetvā paññatte āsane nisīditvā, Uttarāsālha-nakkhatta-yoge vattamāne, aṭṭhārasahi Brahma-koṭīhi parivuto *Pañcaraggiye* āmantetvā D h a m m a c a k k a p p a v a t t a n a-Suttaṃ desesi. Tesu Aññā-Koṇḍañño desanānusārena ñāṇaṃ pesento sutta-pariyosāne aṭṭhārasahi Brahma-koṭīhi saddhiṃ *sotāpatti-phale* patitṭhāsi. Satthā tatth' eva vassaṃ upagantvā apare pi cattāro jāne *sotāpatti-phale* patitṭhāpetvā pañcamiyaṃ pakkhassa pañca pi jāne sannipādetvā A n a n t a l a k k h a ṇ a-Suttantaṃ desesi. Desanā-pariyosāne pañca pi therā *arahatta-phale* patitṭhāhiṃsu.

17. DEDICATION OF VELUVANA

Atha Satthā Rājagaha-nagarūpacāre Latṭhivaṇ' uyyānaṃ agamāsi. Rājā Bimbisāro uyyānapālassa santikā "Satthā āgato"-ti sutvā dvādasā-nabutehi brāhmaṇa-gabapatikehi parivuto Satthāraṃ upasamkamitvā tassa pādesu sīrasā nipatitvā ekam-antaṃ nisīdi saddhiṃ parisāya. Tato Satthu dhamma-kathaṃ sutvā Maḍḍharājā ekādasahi nabutehi saddhiṃ *sotāpatti-phale* patitṭhāsi, ekam nabutaṃ upāsakattaṃ paṭivedesi. Rājā Satthu santike nisīno yeva pañca assāsake pavedetvā saraṇaṃ gantvā svātanaṃ nimanetvā ānā-vuttāya Bhagavantaṃ padakkhiṇaṃ katvā pakkāmi. Ponadivase yehi ca Bhagavā diṭṭho yehi ca aditṭho sabbe pi Rājagaha-vāsiṇo aṭṭhārasa-koṭi-samkhā manussā² Tathāgataṃ daṭṭhekāmā pāto va Rājagahato Latṭhivanaṃ agamaṃsu. Ti-gāvuta-maggo na ppahosi. Sakala-Latṭhi-

¹ Variants : piṇḍindriyo ; phitindriyo.



van'-uyyānaṃ nirantaraṃ puṭaṃ ahoṣi. Satthā bhikkhu-saḥassa-parivuto Rājagahaṃ pāvisi.

Rājā Buddha-pamukhassa saṃghassa mahādānaṃ datvā Bhagavantaṃ etad-avoca : "ahaṃ, bhante, *tiṇi ratanāni* viṇā vattitoṃ na sakkhiṣāmi, velāya vā avelāya vā Bhagavato santikaṃ āgamiṣāmi. Laṭṭhivanam nāmātidūre, idaṃ-pan' ambhakaṃ Veluvanaṃ nāma uyyānaṃ nātidūre, gamanāgamaṇa-sampannaṃ paviveka-sukhaṃ chāy'ūdakasampannaṃ sītala-silātala-samalaṃkataṃ parama-ramaṇiya-bhūmibhāgaṃ Buddhārahaṃ senāsaṇaṃ, idaṃ me Bhagavā paṭigaṇhātū"-ti. Tato rājā suvaṇṇa-bhimpkārena surabhi-kusuma-vāsitamiva maṇivaṇṇaṃ udakaṃ gahe tvā Veluvaṇ'-uyyānaṃ pariccajanto Dasabalassa hatthe udakaṃ pātesi. Tasmim ārāma-paṭiggahaṇe "Buddha-sāsaṇassa mūlāni otiṇṇāni"-ti mahāpaṭhavi kampi. Satthā Veluvanaārāmaṃ paṭiggahetvā rañño anumodanaṃ katvā utthāy' āsanaṃ bhikkhu-saṃgha-parivuto Veluvanaṃ agamāsi.

18. THE TWO CHIEF DISCIPLES

Tasmim kho pana samaye Sāriputto ca Moggallāno cā-ti dve paribbājakā Rājagahaṃ upanissāya viharanti amataṃ pariyesamānā. Tesu Sāriputto paribbājakārāmaṃ gacchanto Assaṇi-ttheraṃ Rājagahaṃ piṇḍāya pavittṭhaṃ disvā, pasanna-citto payirupāsivā, therena vuttaṃ "*ye dhammā hetu-ppabhavā*"-ti gāthaṃ sutvā, *soṭāpatti-phale* patittṭhahi. Te ubbo pi tesam ācariyaṃ Saṇjayaṃ oloketvā āpucchitvā attano parisāya saddhim Satthu santike pabbajimsu. Tesu Mahāmoggallāno sattāhena arahattaṃ pāpuṇi, Sāriputta-tthero addhamāseṇa. Ubbo pi ca ne Satthā *aggasāvaka-tṭhāṇe* ṭhapesi, Sāriputta-ttherena arahatta-patta-divase yeva sāvaka-sannipātaṃ akāsi.

19. VISIT TO KAPILAVATTHU

Tathāgate pana tasmiṇṇ-eva Veluvaṇ'-uyyāne viharante, Suddhodaṇa-mahārājā "putto kira me cha-bbassāni dukkara-kārikaṃ caritvā paramābhisaṃbodhim patvā pavatta-vaṇa-dhammacakko Rājagahaṃ nissāya Veluvane viharati"-ti sutvā, sabbaṃ rājabalaṃ olovento Kāludāyima addasa. So kira rañño sabbattha-sādhako ati-vissāsiko, Bodhisattena saddhim ekadivase jāto saha-papaṇa-kilīto sahāyo. Atha



nam rājā āmantesi : "Tāta Kāludāyi, ahaṃ mama puttāṃ passitukāmo, dojjāno kho pana jīvī'-antarāyo, dhaṃ jīvamāno va puttāṃ daṭṭhūṃ icchāmi, sakkhissasi nu kho me puttāṃ dassetun"-ti.— "Sakkhissāmi, deva, sace pabbajitūṃ labhissāmi"-ti. "Tāta, tvāṃ pabbajitvā vā a-pabbajitvā vā mayhaṃ puttāṃ dassehi"-ti. So "sādhū, devā"-ti rañño sāsanaṃ ādāya Rājagahaṃ gantvā Satthu dhamma-desana-velāya parisa-pariyante tīhito dhammaṃ sutvā arahatta-phalaṃ patvā 'ehi-bhikkhu'-bhāve patitthāsi.

Satthā Buddho hutvā paṭhamam anto-vassam Isipatane vasitvā vuttha-vasso pavāretvā Uruvelaṃ gantvā tattha tayo māsē vasanto Uruvela-Kassapādayo sabassa-Jaṭila-parivāre *tebhātika-Jaṭile* vinetvā bhikkhu-sabassa-parivāro Phussamāsa-puṇṇamāya Rājagahaṃ gantvā dve māsē vasi. Ettāvata Bārāṇasito nikkhantassa pañca māsā jūtā, sakalo Hemanto atikkanto. Udāyi-ttherassa āgata-divasato satt'-attha-divasā vītivattā. So Phagguni-puṇṇamāsiyaṃ cintesi : "atikkanto Hemanto, Vasanta-samayo anuppatto, •manussehi sassādīni uddharitvā sammukha-tthāne maggā dinnā, harita-tiṇa-saṇḍhannā paṭhavī, su-pupphitā vanasaṇḍā, paṭipajjana-kkhamā maggā, kālā Dasabalassa nāti-saṃgahaṃ kātun"-ti. Atha Bhagavantaṃ upasaṃkamitvā "bhante, tumhākaṃ pitā Suddhodana-mahārājā passitukāmo, karoṭha nātakānaṃ saṃgahan"-ti. — "Sādhū Udāyi, karissāmi nātakānaṃ saṃgahaṃ, bhikkhu-saṃghassa ārocehi, gamaniya-vattaṃ pūressanti"-ti. — "Sādhū, bhante"-ti therō ārocesi. Bhagavā Aṅga-Magadha-vāsīnaṃ kulaputtānaṃ dasahi sabassehi Kapilavatthu-vāsīnaṃ dasahi sabassehi-ti sabbehi'eva vīsati-sabassehi khīṇāsava-bhikkhūhi parivuto Rājagahā nikkhamitvā divase divase yojanaṃ gacchati. "Rājagahato satthi-yojanaṃ Kapilavatthūṃ dvīhi māsēhi pāpuṇissāmi"-ti a-turita-cārikaṃ pakkāmi.

Sākiyā pi kho, anuppatte Bhagavati, "amhākaṃ nāti-satthāṃ passissāmā"-ti sannipatitvā Bhagavato vasana-tthānaṃ vīmaṃsamānā "Nigrodha-Sakkassa ārāmo ramaṇīyo"-ti sallakkhetvā tattha sabbaṃ paṭijaggana-vidhiṃ kāretvā gandha-puppha-hatthā paccoggamaṇaṃ karontā sabbālaṃkāra-paṭimaṇḍite dahara-dahare nāgara-dārake ca dārikāyo ca paṭhamam paṇḍitaṃ, tato rājakumāre ca rājakumāriyo ca, tesam anantaraṃ samam gandha-puppha-cuṇṇādīhi pūjayamānā Bhagavantaṃ gabetvā Nigrodbārāmaṇa-eva agamaṃsu. Tatra Bhagavā vīsati-

sahassa-khīṇāsava-parivuto paññatta-vara-Buddhāsane nisīdi. Nisinne Bhagavati, sikhā-ppatto nāṭṭī-samāgamo ahoṣi. Sabbe ekagga-cittā hutvā nisīdimṣu. Satthā V e s s a n t a r a-Jātakam kathesi. Dhamma-desanam sutvā sabbe utthāya vanditvā pakkamimṣu. Satthā puna-divase vīsati-sahassa-bhikkhu-parivuto Kapilavatthum piṇḍāya pāvīsi. Tam na koci gantvā nimantesi vā pattam vā aggahesi.

“Ayyo kira Siddhattha-kumāro piṇḍāya caratī”-ti dvibhūmakatibhūmakādīsu pāsādesu sīhapañjare vivaritvā mahājano dassana-vyāvaṭṭo ahoṣi. Rāhula-mātāpi devī “ayyaputto kira imasmim yeva nagare mahantena rājānubhāvena suvaṇṇa-sivikādīhi vicaritvā idāni kesa-massum ohāretvā kāsāya-vattha-vasano kapāla-hattho piṇḍāya caratī, sobhati nu kho”-ti sīhapañjaram vivaritvā olokayamānā Bhagavantam anopamāya Buddhasiriyā virocāmānam diṣvā,

“Siniddha-nīla-mudū-kuñcita-keso
suriya-sunimmala-talābhinalāṭṭo
yuttatūṅga-mudukāyata-nāso
raṁsi-jāla-vita'o narasiho”-ti,—

evam-ādikāhi atthahi *narasiha-gāthāhi* nāma abhiṭṭhavitvā “tumhākam putto piṇḍāya caratī”-ti rañño ārocesi. Rājā samvigga-haḍayo hatthena sātthakam saññhapento turita-toritam nikkhamitvā vegena gantvā Bhagavato purato ṭhatvā āha : “Kiṁ, bhante, amhe lajjāpetha, kim-attham piṇḍāya caratha, kiṁ 'ettakānam bhikkhūnam na sakkā bhattam laddhun'-ti saññaṁ karitthā”-ti. —“Cārittam etaṁ, mahārāja, amhākan”-ti.—“Nanu, bhante, amhākam Mahāsammata-khattiyavamso nāma vamso ? Tatttha ca eka-khattiyo pi bhikkhūcāro nāma n'atthī”-ti. —“Ayaṁ, mahārāja, rājavamso nāma tava vamso, amhākam-pana Dīpaṁkara-Koṇḍaññaḍito ayaṁ Buddhavamso nāma, ete ca aññe ca aneka-sahassa-samkhā Buddhā bhikkhūcārā bhikkhūcāren' eva jivikam kappesun”-ti antara-vīthiyam ṭhito va,

Uttitṭhe na-ppamajjeyya, dhammam sucaritam care,
dhammacārī sukham seti asmim loke paramhi cā-ti,—

imaṁ gātham-āha. Gāthā-pariyosāne rājā *soṭāpatti-phale* patitṭhāsi. *Soṭāpatti-phalam* sacchikatvā yeva pana Bhagavato pattam gahetvā sapariṣam Bhagavantam mahā-pāsādam āropetvā paṇītena khādanīyena bhojanīyena parivisi.

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20. CONVERSION OF NANDA AND RĀHULA

Bhattakicca-pariyosāne sabbaṃ itthāgāraṃ āgantvā Bhagavantam vandī, ṭhapetvā Rāhula-mātaraṃ. Sā pana "gaccha, ayyaputtaṃ vandāhi"-ti pariṇanena vuccamānāpi "sace mayham guṇa atthi, sayam-eva me santikaṃ ayyaputto āgamissati, āgatam-eva naṃ vandissāmi"-ti vatvā na agamāsi.

Bhagavā rājānaṃ pattaṃ gāhāpetvā dvīhi aggasāvakehi saddhiṃ rājadhītāya siri-gabbhaṃ gantvā "rājadhītā yathāruciṃ vandamānā na kiñci vattabbā"-ti vatvā paṇṇatte āsane nisīdi. Sā vegena gantvā gopphakesu gabetvā pādapiṭṭhiyaṃ sisam parivattetvā yathājjhāsayaṃ vandī. Rājā rājadhītāya Bhagavati sineha-bahumānādi-guṇasam-pattiyo kathesi : "Bhante, mama dhītā tumhehi 'kāsāyāni nivatthāni'-ti sutvā tato paṭṭhāya kāsāva-vatthā jātā, tumhākaṃ eka-bhattika-bhāvaṃ sutvā eka-bhattikā va jātā, tumhehi mahāsayanassa chaḍḍita-bhāvaṃ ṇatvā paṭṭika-maṇḍake yeva nipaṇṇā, tumhākaṃ mālā-gandhādīhi virata-bhāvaṃ ṇatvā virata-mālā-gandhā va jātā, attano ṇātakesu 'mayam paṭijaggiṣāmā'-ti sāsane pesite, eka-ṇātakam-pi na olokesi, evaṃ guṇasampannā me, Bhagavā, dhītā"-ti.—"Anacchariyaṃ, mahārāja, yaṃ idāni tayā rakkhīyamānā rājadhītā paripakke ṇāṇe attānaṃ rakkheyya, esā pubbe anārakkhā pabbatapāde vicarāmānā aparipakke ṇāṇe attānaṃ rakkhi"-ti vatvā C a n d a k i n n a r a-Jātakam kathetvā utthāy' āsanā pakkāmi.

Dutiya-divase Nandassa rājakumārassa abhiseka-geha-ppavesana-vivāha-maṅgalesu vattamānesu, tassa gehaṃ gantvā kumāraṃ pattaṃ gāhāpetvā pabbājetukāmo maṅgalaṃ vatvā utthāy' āsanā pakkāmi. Janapadakalyāṇī kumāraṃ gacchantam disvā "tuvaṇṇa kho, ayyaputta, āgaccheyyāsi"-ti vatvā givaṃ pasāretvā olokesi. So pi Bhagavantam "pattaṃ gaṇbathā"-ti vattum avisahamāno vihāraṃ yeva agamāsi. Taṃ anicchamānaṃ yeva Bhagavā pabbājesi. Iti Bhagavā Kapilapuram gantvā tatiya-divase Nandaṃ pabbājesi.

Sattame divase Rāhula-mātā kumāraṃ alaṃkaritvā Bhagavato santikaṃ pesesi : "Passa, tāta, etaṃ vīsati-sahasā-samaṇa-parivutaṃ suvaṇṇa-vaṇṇaṃ brahmarūpi-vaṇṇaṃ samaṇaṃ, ayaṃ te pitā, etassa mahantā nidhiyo ahesuṃ, ty-āssa nikkhamanato paṭṭhāya na passāma : gaccha, naṃ dāyajjaṃ yāca : 'Ahaṃ, tāta, kumāro.

Abhisekaṃ patvā cakkavattī bhavissāmi. Dhanena me attho, dhanam dehi, sāmiko hi putto pitu santakassā''-ti. Kumāro ca Bhagavato santikaṃ gantvā pitu sinehaṃ paṭilabhitvā haṭṭha-tuṭṭho ''sukhā te, samaṇa, chāyā''-ti vatvā aññam-pi bahum attano anurūpam vadanto aṭṭhāsi. Bhagavā kata-bhattakicco anumodanaṃ katvā utṭhāy' āsanā pakkāmi. Kumāro pi ''dāyajjaṃ me, samaṇa, dehi ; dāyajjaṃ me, samaṇa, dehi''-ti Bhagavantam anubandhi. Bhagavā kumāram na nivattāpesi. Parijano pi Bhagavatā saddhiṃ gacchanto nivattetum nāsakkhi. Iti so Bhagavatā saddhiṃ ārāman-eva agamāsi.

Tato Bhagavā cintesi : ''Yam ayaṃ pitu santakaṃ dhanam icchatī tam vaṭṭānugataṃ sa-vighātaṃ, haṇḍ' assa Bodhimandaṃ paṭiladdhaṃ sattavidhaṃ ariyadhaṇaṃ demī, lokuttara-dāyajjassa naṃ sāmikaṃ lkaromī''-ti. Tato Bhagavā āyasmantaṃ Sāriputtaṃ āman-tesi : ''Tena hi tvaṃ, Sāriputta, Rāhula-kumāram pabbājehī''-ti.

Pabbajite pana kumāre, rañño adhimatta-dukkhaṃ uppajji. Tam adhivāsetum asākkonto Bhagavato nivedetvā ''sādhu bhante, ayyā mātāpitūhi ananuññātaṃ puttaṃ na pabbājeyyū''-ti varaṃ yāci. Bhagavā tassa taṃ varaṃ datvā punadivase rājanīvesane kata-pātarāso dhammakathaṃ vatvā pitaraṃ tisu phalesu paṭiṭṭhāpetvā bhikkhusaṃgha-parivuto puna-d-eva Rājagahaṃ gantvā Sītavane vihāsi.

21. VISIT TO VESĀLĪ

Ekasmiṃ hi samaye Vesālī iddhā ahosi phitā bahujanā ākiṇṇa-manussā. Tattha hi vārena rajjaṃ karontānaṃ khattiyānaṃ vasaṇ'-atthāya tattakā yeva pāsādā, tattakā yeva kūṭāgārāni, uyyāne viharaṇ'-atthāya tattakā yeva ārāmā ca pokkharaniyo ca abhesu. Sā aparena samayena dubbhikkhā ahosi du-ssassī. Tattha chātaka-dosena paṭhamam duggata-manussā kālāṃ akāmsu, tesam tattha tattha chaḍḍitānaṃ kuṇapānaṃ gandhena amanuss'-ūpaddavena bahutarā kālam-akāmsu, tesam kuṇapa-gandha-paṭikūlatāya sattānaṃ ahivāta-rogo uppajji. Evaṃ dubbhikkha-bhayaṃ amanussa-bhayaṃ roga-bhayaṃ-ti tīṇi bhayāni uppajjimsu.

Nagara-vāsīno sannipatitvā rājānaṃ āhamsu : ''mahārāja, imasmiṃ nagare tīṇi bhayāni uppannāni, ito pubbe yāva sattamā rāja-parivaṭṭā evarūpaṃ bhayaṃ nāma na uppannaṃ, pubbe dhammika-



rājūnaṃ kāle evarūpaṃ bhayaṃ n' uppajjati"-ti. Rājā *santhāgāre* sabbesaṃ sannipātaṃ kāretvā "sace me adhammika-bhāvo attbi taṃ vicinathā"-ti āha. Vesāli-vāsino sabba-ppaveṇiṃ vicinantaṃ rañño kiñci dosaṃ adisvā "mahārāja, n' atthi doso"-ti vatvā, "kathan-nu kho amhākaṃ bhayaṃ vūpasamaṃ gaccheyyā"-ti sammantayimsu. Tattha ekacce "bali-kammena āyācanāya maṅgala-kiriyāyā"-ti vutte, sabbam-pi taṃ vidhiṃ katvā paṭibāhituṃ nāsakkhimsu. Ath' aññe evaṃ āhaṃsu : "Cha satthāro mahānubhāvā, tesu idhāgata-mattesu, bhayaṃ vūpasameyyā"-ti. Apare "Sammā-sambuddho loke uppanno, so hi Bhagavā sabba-satta-hitāya dhammaṃ deseti, mahiddhiko mahānubhāvo, tasmim idhāgate, imāni bhayāni vūpasamaṃ gaccheyyun"-ti āhaṃsu. Tesam vacanaṃ sabbe pi abhinanditvā 'kahan-nu so Bhagavā etarahi viharati'-ti āhaṃsu.

Tadā pana Satthā upakaṭṭhāya vassūpanāyikāya rañño Bimbisārassa paṭiññaṃ datvā Veluvane viharati. Tena ca samayena rājā Bimbisāro tassa parisāya saddhiṃ nisinno hoti. Vesāli-vāsino mahantaṃ paṇṇākāraṃ sajjetvā "rājānaṃ Bimbisāraṃ saññāpetvā Satthāraṃ idha ānethā"-ti Mahāliṃ nāma Licchaviṇ-ca purohita-puttaṇ-ca paṇṇimsu. Te gantvā rañño paṇṇākāraṃ datvā taṃ pavattiṃ nivedetvā "mahārāja, Satthāraṃ amhākaṃ nagaraṃ pesethā"-ti yācimsu. Rājā 'tumbe va jānethā'-ti na sampatiṇchi. Te Bhagavantaṃ upasamkamitvā vanditvā yācimsu : "Bhante, Vesāliyaṃ tñi bhayāni uppannāni, tumhesu āgatesu vūpasamissanti ; etha, bhante, gacchāma"-ti. Satthā tesam vacanaṃ sampatiṇchi. Rājā Bimbisāro "Sattharā kira Vesāli-gamanaṃ sampatiṇchitan"-ti sutvā Rājagāhassa ca Gaṅgāya ca antare pañca-yojana-bhūmiṃ samaṃ kāretvā yojane yojane vihāraṃ paṭiṭṭhāpetvā Satthu gamana-kālaṃ ārocesi.

Satthā pañcāhi bhikkhusatehi saddhim maggaṃ paṭipajji. Rājā pañca-vannāni pupphāni okirāpetvā dhaja-patāka-kadali-ādīni ussāpetvā Bhagavato chattādhichattaṃ katvā dve seta-cchattāni, eka-m-ekassa bhikkhuno ekam-ekaṃ seta-cchattaṃ upari dharāpetvā puppha-gandhādīhi pūjaṃ kaṇṭo Satthāraṃ ek'-ekasmiṃ vihāre vasāpetvā pañcāhi divasehi Gaṅgā-tīraṃ pāpetvā tattha nāvaṃ alamkaronto Vesālikānaṃ sāsaṇaṃ pesesi : "maggāṃ paṭiyādetvā Satthu paccug-gamanaṃ karontū"-ti. Te rañño sāsaṇaṃ sutvā "mayāṃ taṃ



DEDICATION OF JETAVANA

[The Inscription reads: *Jetavana Anadhapedike deti kotisamthatena keta*]

dviguṇaṃ pūjaṃ karissāma'-ti Vesāliyā ca Gaṅgāya ca antare ti-
 yojana-bhūmiṃ samaṃ kāretvā chattādhichattāni sajjetvā āgantvā
 Gaṅgā-tīre aṭṭhaṃsu. Bimbisāro dve nāvā saṃgbhāṭetvā tattha
 maṇḍapaṃ kāretvā puppha-dāmādihi alaṃkārapetvā sabba-ratana-
 mayam Buddhāsaṇaṃ paññāpesi. Bhagavā tasmīṃ nisīdi, bhikkhū
 pi nāvaṃ abhirūhitvā Bhagavantaṃ parivāretvā nisīdiṃsu. Rājā
 anugacchanto nāvaṃ uyyojetvā nivatti. Satthā yojana-mattaṃ
 addhānaṃ Gaṅgāya gantvā Vesāliyānaṃ sīmaṃ pāpuṇi.

Licchavi-rājāno Satthāraṃ paccuggantvā gala-ppamānaṃ udakaṃ
 otaritvā nāvaṃ tīraṃ upanetvā Satthāraṃ nāvato otārayiṃsu. Sattharū
 otaritvā tīre akkanta-matte yeva mahāmegho utthahitvā pokkhara-
 vassaṃ vassi, sabbattha jannu-ppamāṇa-ūru-ppamāṇa-kaṭṭhi-ppamāṇādini
 udakāni sandantāni, sabba-kuṇapāni Gaṅgaṃ pavesayiṃsu, pari-
 suddho bhūmi-bhāgo ahosi. Licchavi-rājāno Satthāraṃ yojane
 yojane vasāpetvā diguṇaṃ pūjaṃ karontā tīhi divasehi Vesāliṃ
 nayiṃsu. Mahājano nagara-majjhe *santhāgāraṃ* sabba-gandhehi
 upalimpitvā upari suvaṇṇa-tārakādi-vicittaṃ vitānaṃ bandhitvā
 Buddhāsaṇaṃ paññāpetvā Satthāraṃ ārocesi, nisīdi Satthā āsane,
 bhikkhu-saṃgho pi Licchavi-gaṇo pi Satthāraṃ parivāretvā nisīdi.
 Satthā parisam oloketvā R a t a n a-Suttaṃ abhāsi, evaṃ sattāhaṃ
 tad-eva suttaṃ desetvā sabba-bhayaṇaṃ vūpasanta-bhāvaṃ ūatvā
 Licchavi-gaṇaṃ āmantetvā Vesālito nikkhamitvā purima-nayen' eva
 pañcahi divasehi Rājagahaṃ paccāgami.

22. DEDICATION OF JETAVANA

Tasmīṃ samaye Anāthapiṇḍiko gaḥapati pañcahi sakaṭasatehi
 bhaṇḍaṃ ādāya Rājagāhe piya-sahāyassa seṭṭhino gehaṃ agamāsi.
 Tattha so Buddhassa Bhagavato uppanna-bhāvaṃ sutvā balava-
 paccūsa-samaye Satthāraṃ upasaṃkamitvā dhammaṃ sutvā *sotāpatti-
 phale* patitthāsī. Dutiya-divase so Buddha-pamukhassa saṃghassa
 mahādānaṃ datvā Sāvatthiṃ āgaman'-atthāya Satthu paṭiññaṃ
 gabetvā antarāmagge pañca-cattārisa-yojana-tthāne sata-sahassaṃ
 sata-sahassaṃ dāpetvā yojanikāya yojanikāya vihāre kāretvā Jeta-
 vanaṃ koṭi-santhārena aṭṭhārasa-hiraṇṇa-koṭihi kīpitvā *navakammaṃ*
 paṭṭhapesi. So majjhe *Dasabalassa* Gandhakuṭiṃ kāresi. Tam



parivāretvā asīti-mahātherānam pāṭi-y-ekka-sannivesane āvāse eka-kuddaka-dvikuddaka-hamsavattaka-dīghasāla-maṇḍapādi-vasena sesa-senāsanāni pokkharanīyo ca camkamana-ratti-tṭhāna-diva-tṭhānāni cā-ti aṭṭhārasa-koṭi pariccāgena ramanīye bhūmibhāge manoramam vihāram kārāpetvā *Dasabalassa* āgaman'-attbhāya dūtam pesesi. Satthā dūtassa sāsanaṃ sutvā mahā-bhikkhu-saṃgha-parivāro Rājagahā nikkhamitvā anupubbena Sāvatthi-nagaraṃ pāpuṇi.

Mahāseṭṭhī pi kho vihāra-mahaṃ sajjetvā Tathāgatassa Jeta-vanaṃ pavisana-divase puttam sabbālamkāra-patimaṇḍitam katvā alamkata-paṭiyatth'e va pañcahi kumāra-satehi saddhim pesesi. So saparivāro pañca-vaṇṇa-vattha-samujjalāni pañca-dhaja-satāni gahetvā *Dasabalassa* purato ahosi. Tesam pacchato Mahā-Subhaddā Cūla-Subhaddā-ti dve seṭṭhi-dhītaro pañcahi kumāri-satehi saddhim puṇṇa-ghaṭe gahetvā nikkhamimsu. Tesam pacchato seṭṭhi-bhāriyā sabbālamkāra-patimaṇḍitā pañcahi mātugāma-satehi saddhim puṇṇapāṭiyo gahetvā nikkhami. Sabbesaṃ pacchato sayam mahāseṭṭhī ahata-vatthavivattho ahata-vattheh' eva pañcahi seṭṭhi-satehi saddhim Bhagavan-tam abbhuggaṇchi. Bhagavā imaṃ upāsaka-parisaṃ purato katvā mahā-bhikkhu-saṃgha-parivuto attano sarīra-ppabhāya vanantarāni virocamaṇo Buddha-siriyā Jetavana-vihāraṃ pāvisi.

Atha naṃ Anāthapiṇḍiko pucchi : "Kathāhaṃ, bhante, imasmim vihāre paṭipajjāmi-ti. — "Teṇa hi, gahapati, imaṃ vihāraṃ āgatā-nāgatassa bhikkhu-saṃghassa dehi"-ti. "Sādhu, bhante"-ti mahāseṭṭhī suvaṇṇa-bhūṃkāraṃ ādāya *Dasabalassa* hatthe udakaṃ pāteṭvā "imaṃ Jetavana-vihāraṃ āgatānāgatassa cātuddisassa Buddha-pamu-khassa bhikkhu-saṃghassa dammi"-ti adāsi. Satthā vihāraṃ paṭigga-hetvā anumodanaṃ karonto vihārānisamsaṃ kathesi.

Anāthapiṇḍiko dutiya-divasato paṭṭhāya vihāra-mahaṃ ārabhi ; vihāra-maho navahi māsehi nīṭṭhāsi. Vihāra-mahe pi aṭṭhāras' eva koṭiyo agamaṃsu. Iti imasmim yeva vihāre catu-paṇṇāsa-koṭi-saṃkhaṃ dhanam pariccaji.

23. DASA SIKKHĀPADĀNI

Atha kho Bhagavā Kapilavatthusmim yathābhirantaṃ viharitvā yena Sāvatthi teṇa cārikaṃ pakkāmi. Anupubbena cārikaṃ cāramaṇo

yena Sāvattthi tad-avasari. Tatra sudam Bhagavā Sāvattthiyam viharati, Jetavane Anāthapiṇḍikassa ārāme. Tena kho pana samayena āyasmato Sāriputtassa upaṭṭhāka-kulam āyasmato Sāriputtassa santike dārakam pāhesi: "imaṃ dārakam thero pabbājetū"-ti. Atha kho āyasmato Sāriputtassa etad-ahosi: "Bhagavatā sikkhāpadam paññatam: "na ekena dve sāmaṇerā upaṭṭhāpetabbā"-ti, ayañ-ca me Rāhulo sāmaṇero, kattham nu kho mayā paṭi-pajjitabban"-ti. Bhagavato etam-attham ārocesi. Bhagavā etad-avoca: "Anujānāmi, bhikkhave, vyattena bhikkhunā paṭibalena ekena dve sāmaṇere upaṭṭhāpetum, yāvatake vā pana usehati ovaditum anusāsītum tāvatake upaṭṭhāpetum"-ti.

Atha kho sāmaṇerānaṃ etad-ahosi: "Kati nu kho ambhākam sikkhāpadāni, kattha ca ambehi sikkhitabban"-ti. Bhagavato etam-attham ārocesum. Bhagavā etad-avoca: "Anujānāmi, bhikkhave, sāmaṇerānaṃ *dasa sikkhāpadāni*, tesu ca sāmaṇerehi sikkhitum:

pāṇātipātā veramaṇī,
 adinnādānā veramaṇī,
 abrahmacariyā veramaṇī,
 musāvādā veramaṇī,
 surā-meraya-majja-pamāda-tṭhānā veramaṇī,
 vikāla-bhojanā veramaṇī,
 nacca-gīta-vādita-visūka-dassanā veramaṇī,
 mālā-gandha-vilepana-dhārana-mañḍana-
 vibhūsana-tṭhānā veramaṇī,
 uccāsayaṇa-mahāsayanā veramaṇī,
 jātarūpa-rajata-paṭiggahanā veramaṇī.

Anujānāmi, bhikkhave, sāmaṇerānaṃ imāni *dasa sikkhāpadāni*, imesu ca sāmaṇerehi sikkhitum"-ti.

24. SAKKA

Ekam samayam Bhagavā Vesālīyam viharati, Mahāvane Kūṭāgāra-sālāyam. Atha kho Mahāli Licchavi yena Bhagavā ten' upasamkamī, upasamkamitvā Bhagavantam abhivādetvā ekam-antam nisīdi. Ekam-antam nisinnō kho Mahāli Licchavi Bhagavantam etad-avoca:



"Diṭṭho nu, bhante Bhagavā, Sakko devānam-indo"-ti.

"Diṭṭho kho me, Mahāli, Sakko devānam-indo"-ti.

"So hi nūna, bhante, sakka-paṭirūpako bhavissati. Duddaso hi, bhante, Sakko devānam-indo"-ti.

"Sakkañ-cāhaṃ, Mahāli, jānāmi Sakka-karaṇe ca dhamme, yesaṃ dhammānaṃ samādinnaṃ Sakko sakkattaṃ ajjhagā tañ-ca pajānāmi. Sakkassa, Mahāli, devānam-indassa pubbe, manussa-bhūtassa satta vata-padāni samattāni samādinnaṃ abhesuṃ, yesaṃ samādinnaṃ Sakko sakkattaṃ ajjhagā. Katamāni satta vata-padāni ?

Yāva-jīvaṃ mātā-petti-bharaṃ assaṃ,

yāva-jīvaṃ kule jeṭṭhāpacāyī assaṃ,

yāva-jīvaṃ saṃhavāco assaṃ,

yāva-jīvaṃ apisuṇo assaṃ,

yāva-jīvaṃ vigata-mala-maccherena cetasā agāraṃ

ajjhāvasēyyaṃ mutta-cāgo payata-pāṇi vossagga-

rato yāca-yogo dāna-saṃvibhāga-rato,

yāva-jīvaṃ sacca-vāco assaṃ,

yāva-jīvaṃ akkodhanaṃ assaṃ, 'sace pi me kodho

uppajjeyya khippaṃ-eva naṃ paṭivineyyaṃ'-ti.

Sakkassa, Mahāli, devānam-indassa pubbe manussa-bhūtassa imāni satta vata-padāni samattāni samādinnaṃ abhesuṃ, yesaṃ samādinnaṃ Sakko sakkattaṃ ajjhagā"-ti.

[Idaṃ avoca Bhagavā. Idaṃ vatvāna Sugato athāparaṃ etad-avoca Satthā :

Mātā-petti-bharaṃ jantum, kule jeṭṭhāpacāyinaṃ,

saṃhaṃ sakhīla-sambhāsaṃ, pesuṇeyya-ppahāyinaṃ,

macchera-vināye yuttaṃ, saccaṃ kodhābhībhūṃ naraṃ,

taṃ ve devā Tāvatisā āhu 'sappuriso' itī-ti.]

25. DHAJAGGAṀ

Ekam samayaṃ Bhagavā Sāvattihīyaṃ viharati, Jetavane Anātha-piṇḍikassa ārāme. Tatra kho Bhagavā bhikkhū āmantesi : "bhikkhavo"-ti. "Bhadante"-ti te bhikkhū Bhagavato paccassosun. Bhagavā etad-avoca :

Bhūta-pubbam, bhikkhave, devāsura-saṃgāmo samupabbūlho ahoṣi. Atha kho, bhikkhave, Sakko devānam-indo deve Tāvatisse

āmanteṣi : “Sace, mārisā, devānaṃ saṃgāma-gatānaṃ uppajjeyya bhayaṃ vā chambhitattaṃ vā lomahaṃso vā mam’ eva tasmim samaye dhaj’-aggam ullokeyyātha. Mamaṃ hi vo dhaj’-aggam ullokayatam yaṃ bhavissati bhayaṃ vā chambhitattaṃ vā lomahaṃso vā so pahiyissati. No ce me dhaj’-aggam ullokeyyātha, atha Pajāpatissa devarājassa dhaj’-aggam ullokeyyātha. Pajāpatissa hi vo devarājassa dhaj’-aggam ullokayatam yaṃ bhavissati bhayaṃ vā so pahiyissati. No ce Pajāpatissa devarājassa dhaj’-aggam ullokeyyātha, atha Varuṇassa devarājassa dhaj’-aggam ullokeyyātha. Varuṇassa hi vo devarājassa dhaj’-aggam ul’okayatam yaṃ bhavissati bhayaṃ vā so pahiyissati. No ce Varuṇassa devarājassa dhaj’-aggam ullokeyyātha, atha Isānassa devarājassa dhaj’-aggam ullokeyyātha. Isānassa hi vo devarājassa dhaj’-aggam ullokayatam yaṃ bhavissati bhayaṃ vā so pahiyissati”-ti.

Tam kho pana, bhikkhave, Sakkassa vā devānaṃ-indassa dhaj’-aggam ullokayatam, Pajāpatissa vā devarājassa, Varuṇassa vā devarājassa, Isānassa vā devarājassa dhaj’-aggam ullokayatam yaṃ bhavissati bhayaṃ vā chambhitattaṃ vā lomahaṃso vā so pahiyethāpi, no pi pahiyetha. Tam kissa hetu? Sakko hi, bhikkhave, devānaṃ-indo avīta-rāgo avīta-doso avīta-moho bhīru chambhī utrāṣi palāyi-ti.

Ahañ-ca kho, bhikkhave, evaṃ vadāmi : “Sace tumbhākaṃ, bhikkhave, araṇṇa-gatānaṃ vā rukkha-mūla-gatānaṃ vā suññāgāra-gatānaṃ vā uppajjeyya bhayaṃ vā chambhitattaṃ vā lomahaṃso vā, mam-eva tasmim samaye anussareyyātha : ‘Iti pi so Bhagavā araham saṃmā-sambuddho vijjā-carāṇa-sampanno sugato loka-vidū anuttaro purisa-damma-sārathi satthā deva-manussānaṃ buddho bhagavā’-ti. Mamaṃ hi vo, bhikkhave, anussaratam yaṃ bhavissati bhayaṃ vā chambhitattaṃ vā lomahaṃso vā so pahiyissati. No ce maṃ anussareyyātha, atha Dhammaṃ anussareyyātha : ‘Svākkhāto Bhagavatā dhammo sandiṭṭhiko akāliko ehi-passiko opanayiko paccattam vedi-tabbo viññūhi’-ti. Dhammaṃ hi vo, bhikkhave, anussaratam yaṃ bhavissati bhayaṃ vā chambhitattaṃ vā lomahaṃso vā so pahiyissati. No ce Dhammaṃ anussareyyātha, atha Saṃghaṃ anussareyyātha : ‘Su-paṭipanno Bhagavato sāvaka-saṃgho, uju-paṭipanno Bhagavato sāvaka-saṃgho, nāya-paṭipanno Bhagavato sāvaka-saṃgho, sāmīci-paṭipanno Bhagavato sāvaka-saṃgho yad-idam cattāri purisa-yugāni





aṭṭha purisa-puggalā, esa Bhagavato sāvaka-saṃgho āhucceyyo pābucceyyo dakkhiṇeeyyo añjali-karaṇīyo anuttaram puñña-kkhettaṃ lokassā'-ti. Saṃghaṃ hi vo, bhikkhave, anussarataṃ yaṃ bhavissati bhayaṃ vā chambhitattaṃ vā lomahaṃso vā so pahīyissati. Taṃ kiassa hetu? Tathāgato hi, bhikkhave, araham sammā-sambuddho vīta-rāgo vīta-doso vīta-moho abhīru acchambhī anutrāsī apalāyi'-ti.

[Idaṃ avoca Bhagavā. Idaṃ vatvāna "Sugato atbāparam etad-avoca Satthā:—

Araññe rukkha-mūle vā suññāgāre vā, bhikkhavo,
anussaretha Sambuddhaṃ, bhayaṃ tumbhākaṃ no siyā.
No ce Buddhaṃ sareyyātha loka-jetṭhaṃ narāsabhaṃ,
atha Dhammaṃ sareyyātha niyyānikaṃ sudesitaṃ.
No ce Dhammaṃ sareyyātha niyyānikaṃ sudesitaṃ,
atha Saṃghaṃ sareyyātha puñña-kkhettaṃ anuttaram
Evaṃ Buddhaṃ sarantānaṃ Dhammaṃ Saṃghaṃ-ca,
• bhikkhavo,

bhayaṃ vā chambhitattaṃ vā lomahaṃso na hessati-ti.]

26. DEVADATTA PLOTS AGAINST BUDDHA

Tena kho pana samayena Bhagavā mahatīyā parisāya parivuto dhammaṃ desento nisinno hoti sa-rājikāya parisāya. Atha kho Devadatto utṭhāy' āsanā ek'-amsaṃ uttarāsaṅgaṃ karitvā yena Bhagavā ten' añjaliṃ paṇāmetvā Bhagavantam etad-avoca: "Jiṇṇo dāni, bhante, Bhagavā vuḍḍho mahallako addhagato vayo-anuppatto, appossukko dāni, bhante, Bhagavā diṭṭhadhamma-sukhavihāraṃ anuyutto viharatu, mama bhikkhu-saṃghaṃ nissajjatu, ahaṃ bhikkhu-saṃghaṃ pariharissāmi"-ti.—"Alaṃ, Devadatta, mā te rucci bhikkhu-saṃghaṃ pariharitum. Sāriputta-Moggallānānam-pi kho ahaṃ, Devadatta, bhikkhu-saṃghaṃ na nissajjeyyaṃ, kiṃ pana tuyhaṃ chavassa khelāpakassā"-ti. Atha kho Devadatto "sa-rājikāya maṃ Bhagavā parisāya 'khelāpaka'-vādena apasādeti, Sāriputta-Moggallāne va ukkaṃsati"-ti kupito anattamano Bhagavantam abhivādetvā padakkhiṇaṃ katvā pakkāmi.

Atha kho Devadatto yena Ajātasattu-kumāro ten' upasaṃkamī, upasaṃkamitvā Ajātasattu-kumāraṃ etad-avoca: "Purise, mahārāja,

āṇāpehi ye samaṇaṃ Gotamaṃ jīvitā voropessanti"-ti. Atha kho Ajātasattu-kumāro manusse āṇāpesi : "yathā, bhāṇe, ayyo Devadatto āha tathā karothā"-ti. Atha kho Devadatto ekaṃ purisaṃ āṇāpesi : "Gacchāvuso, amukasmim okāse samaṇo Gotamo viharati, taṃ jīvitā voropetvā iminā maggena āgacchā"-ti. Tasmim magge dve purise ṭhapesi : "yo iminā maggena eko puriso āgacchati taṃ jīvitā voropetvā iminā maggena āgacchathā"-ti. Tasmim magge cattāro purise ṭhapesi : "ye iminā maggena dve purisā āgacchanti te jīvitā voropetvā iminā maggena āgacchathā"-ti. Tasmim magge aṭṭha purise ṭhapesi : "ye iminā maggena cattāro purisā āgacchanti te jīvitā voropetvā iminā maggena āgacchathā"-ti. Tasmim magge soḷasa purise ṭhapesi : "ye iminā maggena aṭṭha purisā āgacchanti te jīvitā voropetvā āgacchathā"-ti.

Atha kho so eko puriso asi-cammaṃ gahetvā dhanu-kalāpaṃ sannayhitvā yena Bhagavā ten' upasaṃkami, upasaṃkamitvā Bhagavato avidūre bhūto ubbiggo ussaṅki utrasto patthaddhena kāyena aṭṭhāsi. Addasā kho Bhagavā taṃ purisaṃ bhūtaṃ ubbiggaṃ ussaṅkiṃ utrastaṃ patthaddhena kāyena ṭhitaṃ, disvāna taṃ purisaṃ etad-avoca : "Ehi āvuso, mā bhāyī"-ti. Atha kho so puriso asi-cammaṃ ekaṃ-antaṃ karitvā dhanu-kalāpaṃ nikkhipitvā yena Bhagavā ten' upasaṃkami, upasaṃkamitvā Bhagavato pādesu sirasā nipatitvā Bhagavantam etad-avoca : "Accāyo maṃ, bhante, accagamā yathā bālaṃ yathā mūḷhaṃ yathā akusalaṃ yo 'haṃ duṭṭha-citto vadha-ka-citto idh' upasaṃkanto, tassa me, bhante, Bhagavā accayaṃ accayato paṭigaṇhātu āyatim samvarāyā"-ti. Atha kho so eko puriso yena Devadatto ten' upasaṃkami, upasaṃkamitvā Devadattam etad-avoca : "Nāhaṃ, bhante, sakkomi taṃ Bhagavantam jīvitā voropetum, mahiddhiko so Bhagavā mahānubhāvo"-ti. — "Alam, āvuso, mā kho tvam samaṇaṃ Gotamaṃ jīvitā voropesi, aham-eva samaṇaṃ Gotamaṃ jīvitā vorope-sāmi"-ti.

Tena kho pana samayena Bhagavā Gijjhakūṭassa pabbatassa pacchāyāyaṃ caṅkamaṭi. Atha kho Devadatto Gijjhakūṭam pabbataṃ abbirūhitvā mahantaṃ silaṃ pavijjhi : "imāyā samaṇaṃ Gotamaṃ jīvitā voropessāmi"-ti. Dve pabbata-kūṭā samāgantvā taṃ silaṃ sampatichimsu, tato papaṭikā uppatitvā Bhagavato pāde ruhiraṃ uppādesi. Atha kho Bhagavā uddham ulloketvā Devadattam etad-



avoca : "Bahum tayā, moghapurisa, apuññaṃ pasūtaṃ yaṃ tvaṃ duṭṭha-citto vadhaka-citto Tathāgatassa rūhiraṃ uppādesi"-ti. Atha kho Bhagavā bhikkhū āmantesi : "Idaṃ, bhikkhave, Devadattena paṭhamam ānantarika-kammaṃ upacitaṃ yaṃ duṭṭha-cittena vadhaka-cittena Tathāgatassa rūhiraṃ uppāditaṃ"-ti.

Tena kho pana samayena Rājagahe Nālāgiri nāma hatthī caṇḍo hoti manussa-ghātako. Atha kho Devadaṭṭo Rājagahaṃ pavasiṭvā hatthisālāṃ gantvā hatthi-bhaṇḍe etad-avoca : "Mayaṃ kho, bhaṇe, rāja-ñātakā nāma paṭibalā nīcaṭhāniyaṃ uce tṭhāne tṭhapaṭetum bhattam-pi vetanam-pi vaḍḍhāpetum. Tena hi, bhaṇe, yadā samaṇo Gotamo imaṃ racchaṃ paṭipanno hoti, tadā imaṃ Nālāgiriṃ hatthiṃ muñcivā imaṃ racchaṃ paṭipādetthā"-ti. "Evaṃ bhante"-ti kho te hatthi-bhaṇḍā Devadattassa paccassosum.

Atha kho Bhagavā pubbaṇha-samayaṃ nivāsetvā patta-civaram-ādāya sambahulehi bhikkhūhi saddhiṃ Rājagahaṃ piṇḍāya pāvisi. Atha kho Bhagavā taṃ racchaṃ paṭipajji. Addasāsūṃ kho te hatthi-bhaṇḍā Bhagavantam taṃ racchaṃ paṭipannaṃ, disvāna Nālāgiriṃ hatthiṃ muñcivā taṃ racchaṃ paṭipādesūṃ. Addasā kho Nālāgiri hatthī Bhagavantam dūrato va āgacchantam, disvāna soṇḍam ussāpetvā pahaṭṭha-kappa-vālo yena Bhagavā tena abhiḍbāvi ; tasmīṃ āgacchante, Ānanda-tthero attano jīvitaṃ pariccajivā Satthu purato aṭṭhāsi.

Tena kho pana samayena manussā pāsādesu pi hammiyeasu pi chadaneasu pi ārūḷhā acchanti. Tattha ye te manussā assaddhā appasannā du-bbuddhino te evaṃ āhamsu : "Abhirūpo vata bho Mahāsamaṇo nāgena viheṭhiyissatī"-ti. Ye pana te manussā saddhā pasannā paṇḍitā buddhimanto te evaṃ āhamsu : "Cīrassam vata bho nāgo nāgena saṃgāmessatī"-ti. Atha kho Bhagavā Nālāgiriṃ hatthiṃ mettena cittena phari. Atha kho Nālāgiri hatthī Bhagavato mettena cittena phuṭṭho soṇḍam oropetvā yena Bhagavā ten' upasaṃkami, upasaṃkamivā Bhagavato purato aṭṭhāsi.

Atha kho Bhagavā dakkhiṇena hatthena Nālāgiriṃ hatthiṃ gāthāhi ajjhabhāsi :

Mā, kuñjara, nāgam-āsado ; dukkhaṃ hi, kuñjara, nāga-m-ādos,
na hi nāga-hātassa, kuñjara, sugati hoti paraṃ yato.

Mā ca mado, mā ca pāmado, na hi pamattā sugatim vajanti te,
tvañ-ñeva tathā karissasi yena tvaṃ sugatim gamissasi-ti.

Atha kho Nālāgiri hatthī soṇḍāya Bhagavato pāda-pamsūni
gahetvā upari muddhani ākirivā paṭikuṭito paṭisakkī yāva Bhagavan-
taṃ addakkhi. Atha kho Nālāgiri hatthī hatthi-sālaṃ gantvā sake
thāne aṭṭhāsī. Tathā danto ca pana Nālāgiri hatthī ahosi.

Atha kho Devadatto parihīna-lābha-sakkāro kohaññena jivitu-
kāmo Satthāraṃ upasampkamitvā “eādhū, bhante, bhikkhū yāva-jīvaṃ
ārañṇakā assu, piṇḍapātikā, pamsukūlikā, rukkha-mūlikā, maccha-
mamsaṃ na khādeyyun”-ti pañca vatthūni yācitvā, Bhagavatā,
“alaṃ, Devadatta, yo icchatī, so ārañṇako hotū”-ti, patikkhitto ahosi.
Atha kho Devadatto pañca-satehi Vajjiputtehi nava-pabbajitehi
saddhim ekato hutvā saṃghaṃ bhinditvā te bhikkhū ādāya Gayāsīsaṃ
agamāsī. Tassa tattha gata-bhāvaṃ sutvā Satthā tesāṃ bhikkhūnaṃ
ānayaṇ’-atthāya *dve agga-sācaka* pesesi. Te tattha gantvā anusāsantā
te ādāya āgamiṃsu. Taṃ sutvā Devadatto jannukena hadaya-majjhe
pahari, tassa tatth’ eva uphaṃ lohitam mukhato uggañchi.

Atha kho Devadatto gilāno pacchime kāle Satthāraṃ daṭṭhu-
kāmo ahosi. Atha naṃ attano sāvakaṃ mañcaken’ ādāya Jetavanaṃ
gantvā pokkharāṇi-tīre mañcakaṃ thapetvā pokkharāṇiṃ nahāyitum
otarīṃsu. Devadatto pi kho mañcato-v-utthāya ubho pāde bhūmiyaṃ
thapetvā nisīdi; te paṭhaviṃ pavisiṃsu. Evaṃ anukkamena so
Satthāraṃ daṭṭhum alabbhitvā va paṭhaviṃ pavitṭho niraye nibbatti.

27. HOW BUDDHA CONSOLED KISĀGOTAMĪ

Sāvatthiyaṃ kir’ eko seṭṭhī Gotamī nāma ekaṃ kumārikaṃ kilan-
ta-sarīratāya ‘Kisāgotamī’-ti paññāyamānaṃ pariṇṇa-kulassa dhītaraṃ
attano puttassa ānetvā cattālīsa-koṭi-dhanaṃ paṭicchāpesi.

Tassā aparena samayena gabbho patiṭṭhahi. Sā dasamās’-accayena
puttaṃ vijāyi. So padasā gamanakāle kalam-akāsi. Sā adiṭṭha-
pubba-maraṇatāya taṃ jhāpetum nīharante vāretvā “puttassa me
bhesajjaṃ pucchissāmi”-ti mata-kalebaram anken’ ādāya “api nu
me puttassa bhesajjaṃ jānāthā”-ti pucchanti ghara-paṭipātiyā vicarati.
Atha naṃ manussā “amma, ummattikā ‘si jātā mata-puttassa bhesaj-



jaṃ pucchanti vicarasi"-ti vadanti. Sā "avassaṃ mama puttassa bhesajja-jānanakaṃ labhissāmi"-ti maññamānā vicarati.

Atha naṃ eko paṇḍita-puriso disvā "ayaṃ mama dhītā paṭhama-puttakam vijātā bhavissati adiṭṭha-pubba-maraṇā, mayā imissā avassayaena bhavitum vaṭṭati"-ti cintetvā āha : "Ahaṃ, amma, bhesajjaṃ na jānāmi, bhesajja-jānanakaṃ-pana jānāmi"-ti.—"Ko jānāti, tātā"-ti.—"Satthā, amma, jānāti, gaccha taṃ pucchā"-ti. Sā "gamissāmi, tātā, pucchissāmi"-ti vatvā Satthāraṃ upasaṃkamitvā vanditvā ekam-antaṃ iṭhā pucchi : "Tumhe kira me puttassa bhesajjaṃ jānātha, bhante"-ti. —"Āma, jānāmi"-ti. —"Kiṃ laddhum vaṭṭati"-ti. —"Acchara-gaḥaṇa-mattaṃ siddhatthakaṃ laddhum vaṭṭati"-ti.—"Labhissāmi, bhante, kassa pana gehe laddhum vaṭṭati"-ti. —"Yassa gehe putto vā dhītā vā na koci mata-pubbo"-ti.

Sā "sādhū, bhante"-ti Satthāraṃ vanditvā mata-puttakam aniken' ādāya, anto-gāmaṃ pavasitvā, paṭhama-gehasa dvāre ṭhatvā, "atthi nu kho imasmiṃ gehe siddhatthako, puttassa kira me bhesajja-etaṃ"-ti vatvā, "atthi"-ti vutte, "tena hi dethā"-ti. Te āharitvā siddhatthakesu diyyamānesu, "imasmiṃ gehe putto vā dhītā vā mata-pubbo kacci n' atthi, ammā"-ti pucchitvā, "kiṃ vadesi, amma, jīvamācā hi katipayā, matakā eva bahukā"-ti vutte, "tena hi gaṇbatha vo siddhatthake, n' etaṃ mama puttassa bhesajjaṃ"-ti paṭidāsi. Iminā nīyāmena ādito paṭṭhāya pucchanti vicarati. Sā eka-gehe pi siddhatthake agabevā sāyaṇha-samaye cintesi : "Aho bhāriyaṃ kammaṃ ! Ahaṃ "mam' eva putto mato"-ti saññam-akāsiṃ, sakala-gāme hi pana jīvantehi matakā va bahutarā"-ti. Tassā evaṃ cintayamānāya putta-sineha-mudokaṃ hadayaṃ thaddha-bhāvam-agamāsi.

Sā puttam araññe chaḍḍetvā Satthu santikaṃ gantvā vanditvā ekam-antaṃ aṭṭhāsi. Atha naṃ Satthā "laddhā te ek'-accharaṃ mattā siddhatthakā"-ti āha. —"Na laddhā, bhante, sakala-gāme hi jīvantehi matakā eva bahutarā"-ti. Atha naṃ Satthā "tvam "mam' eva putto mato"-ti sallaṅkhesi, dhuva-dhammo esa sattānaṃ, maccurājā hi sabbasatte aparipuṇṇ'-ajjhāsaye evaṃ mahogho viya parikassamāno yeva apāya-samudde pakkhipati"-ti vatvā dhammaṃ desento imaṃ gātham-āha :

Tam putta-pasu-sammattam vyāsatta-manasam naram
suttam gāmaṃ mahogho va maccu ādāya gacchatī-ti.

Gāthā-pariyosāne Kisāgotamī sotāpatti-phale patitṭhahi. Sā
pana Satthāraṃ pabbajjāṃ yāci. Satthā bhikkhuveṇaṃ santikaṃ
pesetvā pabbājesi. Sā laddhūpasampadā 'Kisāgotami-ttheri'-ti paññāyi.

28. MAHOSADHA'S JUDGMENT

Ekā itthī puttam-ādāya mukha-dhovan'-atthāya [Mahosadha-]
paṇḍitassa pokkharāṇiṃ gantvā puttam nahāpetvā attano sātāke
nisīdāpetvā mukhaṃ dhovitvā nahāyitum-otari. Tasmīṃ khaṇe ekā
yakkhiṇī naṃ dāraṃ disvā khāditukāma hutvā itthi-vesaṃ gahetvā
'sahāyike, sobhati vatāyaṃ dārako : tav' eso putto"-ti pucchitvā,
'āma, amma"-ti vutte, 'pāyemi naṃ"-ti vatvā, 'pāyehi"-ti vuttā,
tam gahetvā thokaṃ kilāpetvā tam-ādāya palāyitum-ārabhi. Itarā
tam disvā dhāvitvā 'kuhiṃ me puttam nesi"-ti gaṇhi. Yakkhiṇī
'kuto tayā putto laddho, mam' eso putto"-ti āha. Tā kalahaṃ
karontiyo sālā-dvārena gacchanti.

Paṇḍito kalaha-saddaṃ sutvā tā pakkosivā 'kim-etau"-ti pucchi-
tvā aṭṭam sutvā akkhīnaṃ animisatāya c' eva rattatāya ca yakkhiṇiṃ
'yakkhiṇī"-ti natvā pi 'mama vinicchaye ṭhassathā"-ti vatvā, 'āma,
ṭhassāma"-ti vutte, lekhaṃ kaḍḍhitvā lekha-majjhe dāraṃ nipajjā-
petvā yakkhiṇiyā hatthesu mātara pādesu gāhāpetvā 'dve pi ākaḍḍhi-
tvā gaṇhatha, kaḍḍhitum sakkontiyā eva putto"-ti āha. Tā ubho
pi kaḍḍhimsu. Dārako kaḍḍhiyamāno dukkha-ppatto hutvā viravi.
Mātā hadayena phalitena viya puttam mocetvā rodamānā aṭṭhāsi.
Paṇḍito mahājanam pucchi : 'Dārake mātu-hadayaṃ mudukaṃ hoti,
udāhu a-mātu-hadayan"-ti. — 'Mātu-hadayaṃ, paṇḍitā"-ti. — 'Idāni
kim-etam dāraṃ gahetvā ṭhitā mātā hoti, vissajjetvā ṭhitā"-ti. —
'Vissajjetvā ṭhitā, paṇḍitā"-ti. — 'Imam-pana dāraka-coriṃ tumhe
jānāthā"-ti. — 'Na jānāma, paṇḍitā"-ti. — 'Yakkhiṇī esā, dāraṃ
khāditum gaṇhi"-ti. — 'Kathaṃ jānāsi, paṇḍitā"-ti. — 'Akkhīnaṃ
animisatāya c' eva rattatāya ca chāyāya abhāvena ca nirāsaṃkatāya ca
nikkarupatāya cā"-ti. Atha naṃ pucchi : 'Kā 'si tvaṃ"-ti. — 'Yakkhi-
ṇī 'mhi, sāmī"-ti. — 'Kasmā imaṃ dāraṃ gaṇhi"-ti. — 'Khāditum,



sāmi"-ti. —“Andhabāle, pubbe pi pāpakam katvā yakkhinī jātā 'si, idāni puna pi pāpam karesi, aho andhabālā 'si"-ti ovaditvā *pañcasu silesu* patitthāpetvā uyyojesi. Dāraka-mātā “ciram jīva, sāmi"-ti paṇḍitam thometvā puttam-ādāya pakkāmi.

29. DVĀTISĀKĀRAM

Atthi imasmim kāye kesā lomā nakhā dantā taco mamsam nahāru atthi atthimiñjā vakkam hadayam yakanam kilomakam pihamkam papphāsam antam antagunam udariyam karisam pittam semham pubbo lohitam sedo medo assu vasā kheḷo siṅghānikā lasikā muttam matthake matthaluṅgan-ti.

30. DESCRIPTION OF AN EARTHQUAKE

[Milindapañha]

[Rañño Vessantarassa dānam dadamānassa] heṭṭhā mahāvātā sañcalanti, saṇikam saṇikam sakim sakim ākulākulā vāyanti, oṇamanti unnamanti vinamanti, sinapattā pādapā papatanti, gumba-gumbam valābhakā gagane sandbhāvanti, rajo-saṇcitā vātā dārupā honti, gaganam uppilītam, vātā vāyanti, sahasā dhamadhamāyanti, mahati-mahābhīmo saddo niccharati ; tesu vātesu kupitesu, udakam saṇikam saṇikam calati ; udake calite, khubbhanti maccha-kacchapā, jāyanti yamaka-yamakā ūmiyo, tassanti jalacarā sattā, jala-vīci yuganaddho vattati, vīcinādo pavattati, ghorā bubbulā utthahanti, pheṇamālā bhavanti, uttarati mahāsamuddo, disā-vidisaṃ dhāvati udakam, ussota-paṭisota-mukhā sandanti salila-dhārā, tasanti asurā garuḷā nāgā yakkhā, ubbijjanti : “kin-nu kho, kathan-nu kho sāgaro viparivattati”-ti, gamana-patham-esanti bhītacittā ; khubbhite luḷite jaladhare, pakam-pati mahāpaṭhavi sa-nāgā sa-sāgarā, parivattati Sineru-giri, kūḷa-sela-sikharo vinamamāno hoti, vimanā honti abi-nakula-bilāra-kotthuka-sūkara-miga-pakkhino, rudanti yakkhā app'esakkhā, hasanti yakkhā mah'esakkhā, kampamānāya mahāpaṭhaviyā.

Yathā ... mahati-mahā-pariyoge uddhana-gate udaka-sampunṇe ākiṇṇa-taṇḍule heṭṭhato aggi jalamāno paṭhamam tāva pariyogam santāpeti, pariyogo santatto udakam santāpeti, udakam santattam



taṇḍulam santāpeti, taṇḍulam santattam ummujjati nimujjati, bubbu-
laka-jātaṃ hoti, pheṇamālī uttarati, — evam-eva kho ... Vessantaro rājā
yaṃ loke duccajam taṃ caji, tassa taṃ duccajam cajanatassa dānassa
sabhāva-nissandena heṭṭhā mahāvātā dhāretuṃ na visahantā pari-
kuppimesu ; mahāvātesu parikupītesu, udakam kampi ; udake kampite,
mahāpaṭhavī kampi. Iti tadā mahāvātā ca udakañ-ca paṭhavī cā-ti
ime tayo ekamanā viya ahesuṃ.



POETRY

1. SUMEDHA-KATHĀ

(Abridged)

(i) Renunciation of Sumedha

1. Nagare Amaravatiyā Sumedho nāma brāhmaṇo
aneka-koṭi-sannicayo pahūta-dhana-dhañṇavā,
2. Ajjhāyako mantadharo tiṇṇaṃ vedāna'-pāragū
lakkhaṇe itihāse ca sa-dhamme pāramiṃ gato,—
3. Rahogato nisīditvā evaṃ cintesi'-ahan-tadā :
"Dukkho puna-bbhavo nāma sarīrassa ca bhedanam,
4. Jāti-dhammo jarā-dhammo vyādhi-dhammo c' ahan-tadā
ajaram amaram khemaṃ pariyesissāmi Nibbutin"-ti.
5. Evāhaṃ cintayitvāna 'neka-koṭi-sataṃ dhanam
nāthānāthānam datvāna Himavantam upāgamim.
6. Tattha-ppadhānam padahim nisajja-tṭhāna-caṇkame,
abbhantaramhi sattāhe abhiññā-bala'-pāpupim.
7. Evam-me siddhi-ppattassa vasī-bhūṭassa sāsane
Dīpaṃkaro nāma Jino uppajji loka-nāyako.

(ii) Sumedha meets Dīpaṃkara

8. Paccanta-deśa-visaye nimantetvā Tathāgataṃ
tassa āgamana-maggaṃ sodhenti tuṭṭha-mānasā.
9. Adapsu te mam' okāsaṃ sodhetum añjasam tadā,
'buddho buddho'-ti cinto maggaṃ sodhem' ahan-tadā.
10. Anitṭhite mam' okāse, Dīpaṃkaro mahāmuni
cattārisa-sahasseehi cha-|-abhiññeehi tādihi
khīṇāsavehi vimalehi paṭipajj' añjasam Jino.
11. Kese muñciv' ahaṃ tattha vāka-cīraṇ-ca cammakam
kalale pattharivāna avakujjo nipajj'-ahaṃ :
12. "Akkamitvā maṃ Buddho saha sissehi gacchatu,
mā kalale akkamittha, hitāyā me bhavissatī"-ti.



13. Paṭhaviyaṃ nipannassa evaṃ-me āsi cetaso :
"Icchamāno ahaṃ ajja kilese jhāpaye mama.
14. Kim-me a-ññāta-vesena dhammaṃ sacchikaten' idha,
sabbaññutaṃ pāpuṇitvā Buddhō hessaṃ sadevake."

(iii) *Prophecy of Dipaṃkara*

15. Dipaṃkaro loka-vidū āhutaṇaṃ paṭiggaho
ussāsake maṃ thatvāna idaṃ vacanaṃ-abravi :
16. "Passatha imaṃ tāpasam jaṭilaṃ ugga-tāpanaṃ,
aparimeyye ito kappe Buddhō loke bhavissati.
17. Imassa janikā mātā Māyā nāma bhavissati,
pitā Suddhadano nāma, yaṃ hessati Gotamo."

(iv) *Sumedha resolves to master the Pāramis*

18. Dipaṃkaro loka-vidū āhutaṇaṃ paṭiggaho
mama kammaṃ pakittetvā dakkhiṇaṃ padam-uddhari.
19. Daṣṣanaṃ-me atikkante sa-saṃghe lokanāyake,
haṭṭho haṭṭhena cittaṇa āsanā-v-utṭhahim tadā.
20. Sukhena sukhito homi pāmujjena pamodito,
pītiyā ca abhissanno pallaṅkaṃ ābhujim tadā.
21. Pallaṅkābhujane mayhaṃ dasa-saḥassādhivāsino
mahānādaṃ pavattesum : "Dhuvam Buddhō bhavissasi".
22. Buddhassa vacanaṃ sutvā dasa-saḥassīna'-cūbbayaṃ
tuṭṭha-haṭṭho pamudito evaṃ cintes'-ahan-tadā :
23. "Advejjha-vacanā Buddhā, amogha-vacanā Jinā,
vitathaṃ n'atthi Buddhānaṃ, dhuvam Buddhō
bhavāṃ' ahaṃ.
24. Handa Buddha-kare dhamme vicināmi ito c' ito
uddham adho dasa-disā yāvatā dhamma-dhātuyā."
25. Vicinanto tadā dakkhiṃ paṭhamam dāna-pāramiṃ
pubbakehi mabhesāhi anuciṇṇaṃ mahāpathaṃ,—
26. "Yathāpi kumbho sampuṇṇo yassa kassaci adhokato
vamate udakaṃ gissesaṃ, na tattha parirakkhati :

27. 'Tath' eva yācāke disvā hīna-m-ukkaṭṭha-majjhime
dadāhi dānaṃ nissesaṃ kumbho viya adhokato."
28. Vicinanto tadā dakkhiṃ dutiyam *śīla-pāramiṃ*
pubbakehi mahesīhi āsevita-nisevitam,—
29. "Yathāpi camarī vālam kismici patilaḥḡitam¹
upeti maraṇam tattha, na vikopeti vāladhiṃ ;
30. 'Tath' eva catusu bhūmīsu sīlāni paripūriya²
parirakkha sabbadā sīlam camarī viya vāladhiṃ."
31. Vicinanto tadā dakkhiṃ tatiyam *nekkhamma-pāramiṃ*
pubbakehi mahesīhi āsevita-nisevitam,—
32. "Yathā andu-ghare puriso cira-vuttho dukhaddito
na tattha rāgaṃ abhijaneti, muttim yeva gavesati ;
33. 'Tath' eva tvam sabba-bhave passa andu-ghare viya,
nekkhammābbhimukho hohi bhavato parimuttīyā."
34. Vicinanto tadā dakkhiṃ catuttham *paññā-pāramiṃ*
pubbakehi mahesīhi āsevita-nisevitam,—
35. "Yathāpi bhikkhu bhikkhanto hīna-m-ukkaṭṭha-majjhime
kulāni na vivajjento evaṃ labhati yāpanam ;
36. 'Tath' eva tvam sabba-kāle paripucchanto budham janam
paññā pāramitam gantvā sambodhiṃ pāpuṇissasi."
37. Vicinanto tadā dakkhiṃ pañcamaṃ *virīya-pāramiṃ*
pubbakehi mahesīhi āsevita-nisevitam,—
38. "Yathā sīho miga-rājā nisajja-tṭhāna-caṅkame
alīna-viriyo hoti paggaḡhita-mano sadā ;
39. 'Tath' eva tvam-pi sabba-bhave paggaḡha viriyam daḡham,
virīya-pāramiṃ gantvā sambodhiṃ pāpuṇissasi."
40. Vicinanto tadā dakkhiṃ chaṭṭhamam *khanti-pāramiṃ*
pubbakehi mahesīhi āsevita-nisevitam,—
41. "Yathāpi paṭhavi nāma sucim-pi asucim-pi ca
sabbam sabati nikkhepam, na karōti paṭigham dayam ;
42. 'Tath' eva tvam-pi sabbesaṃ sammānāvamaṇa-kkhamo
khanti-pāramitam gantvā sambodhiṃ pāpuṇissasi."

¹ Variant : *paṭicilaggitam*.

² Variant : *paripūreya*.



43. Vicinanto tadā dakkhiṃ sattamaṃ *sacca-pāramiṃ*
pubbakehi mahesihi āsevitā-nisevitam,—
44. "Yathāpi Osadhī nāma tulā-bhūtā sadevake
samaye utu-vasse¹ vā na vakkamati vīthito ;
45. Tath' eva tvam-pi saccesu mā vakkami vīthito,
sacca-pāramitam gantvā sambodhiṃ pāpuṇissasi."
46. Vicinanto tadā dakkhiṃ aṭṭhamam *adhiṭṭhāna-pāramiṃ*
pubbakehi mahesihi āsevitā-nisevitam,—
47. "Yathāpi pabbato selo acalo su-ppatiṭṭhito
na kampati bhusa-vātehi, saka-ṭṭhāne va tiṭṭhati ;
48. Tath' eva tvam-pi adhiṭṭhāne sabbadā acalo bhava,
adhiṭṭhāna-pāramiṃ gantvā sambodhiṃ pāpuṇissasi."
49. Vicinanto tadā dakkhiṃ navamaṃ *mettā-pāramiṃ*
pubbakehi mahesihi āsevitā-nisevitam,—
50. "Yathāpi udakaṃ nāma kalyāṇe pāpake jane
samaṃ pharati sītena, pavāheti rajo-malam ;
51. Tath' eva tvam-pi ahita-hite samaṃ metlāya bhāvaya,
mettā-pāramitam gantvā sambodhiṃ pāpuṇissasi."
52. Vicinanto tadā dakkhiṃ dasamaṃ *upekkhā-pāramiṃ*
pubbakehi mahesihi āsevitā-nisevitam,—
53. "Yathāpi paṭhavi nāma nikkhittam asuciṃ suciṃ
upekkhati ubho p' ete kopānunaṃ vājjitā ;
54. Tath' eva tvam-pi sukha-dukke tulā-bhūto sadā bhava,
upekkhā-pāramitam gantvā sambodhiṃ pāpuṇissasi."
55. Ettakā yeva te loke ye *dhammā bodhi-pācanā*,
tat' uddham n' atthi aññatra, daḷham tattha pa-ṭṭhahā-ti.

¹ Variant : utu-paṇṇe

2. REJOICINGS AT SIDDHATTHA'S BIRTH

1. Ananda-jāte Tidasa-gaṇe patīte
sakkacca Indaṃ suci-vasane ca deve
dussaṃ gahetvā ati-r-iva thomayante
Asito isi addasa divā-vihāre.
2. Disvāna deve mudita-mane udagge
cittimkaritvā idam-avocāsi tatttha :
"kiṃ deva-saṃgho ati-r-iva kalya-rūpo,
dussaṃ gahetvā bhamayatha kiṃ paṭicca.
3. Yadā pi āsi asurehi saṅgamo¹,
jayo surānaṃ asurā parājitā,
tadā pi n' etādiso lomahaṃsano ;
kim-abbhutaṃ daṭṭhu² marū pamoditā.
4. Seḷenti gāyanti ca vādayanti ca
bhujāni poṭhenti ca naccayanti ca,—
pucchāmi vo 'haṃ Meru-muddha-vāsine,
dhunātha me saṃsayaṃ khippa, mārisā."
5. "So Bodhisatto ratana-varo atulyo
manussa-loke hita-sukhatāya jāto
Sakyānaṃ gāme janapade Lumbineyye,
ten' amha tuṭṭhā ati-r-iva kalya-rūpā.
6. So sabba-satt'-uttamo agga-puggalo
narāsabho sabba-pajānam-uttamo,
vattessati cakkam Isi-'vhave vane
naḍaṃ va siho balavā migābhūbhū."
7. Taṃ saddaṃ sutvā turitam-avaṃsati so,
Suddhodanassa tada³ bhavanaṃ upāgami,
nisajja tatttha idam-avocāsi Sakye :
"kuhiṃ kumāro, aham-api daṭṭhu-kāmo."
8. Tato kumāraṃ jalitam-iva suvaṇṇaṃ
ukkā-mukhe va su-kusala-sampahaṭṭham
daddaḥamānaṃ siriya anoma-vaṇṇaṃ
dassesuṃ puttaṃ Asita-'vhayassa Sakyā.



9. Disvā kumāraṃ sikhim-iva pajjalantaṃ
tārāsabhaṃ va nabhasi-gamaṃ visuddhaṃ
suriyaṃ-tapaṇṭaṃ sarada-r-iv' abba-muttaṃ
ānanda-jāto vipulaṃ alattha pītiṃ.
10. Aneka-sākhā-va sabassa-maṇḍalaṃ
chattaṃ marū dhārayuṃ antalikkhe,
suvanna-daṇḍā vitipatanti cāmara,
na disare cāmara-chatta-gābhakā.
11. Disvā jaṭi Kaṇhasiri-'vhaṃ isī
suvanna-nekkhaṃ viya paṇḍu-kambale
setaṇ-va chattaṃ dhariyanta'-muddhani
udaggacitto sumano paṭiggāhe.
12. Paṭiggāhetvā pana Sakya-puṇḍavā
jigimsako lakkhaṇa-manta-pāragū
pasanna-citto gīraṃ-abbhudārayaḥ:
"anuttara' āyāṃ dipadānaṃ-uttamaṃ."

3. THE CHRONICLE OF GOTAMA BUDEHA

(Abridged)

1. Ahaṃ etarāhi Buddhō Gotamo Sakya-vaḍḍhano
padhānaṃ padahitvā patto sambodhim-uttamaṃ.
2. Brahmaṇā yācito santo dhamma-cakkaṃ pavattayim,
atthārasannaṃ koṭṭiṇaṃ paṭhamābhisamayo ahu.
3. Tato paraṇ-va desento nara-deva-samāgamo,
gaṇanāya na vattabbo, dutiyābhisamayo ahu.
4. Idh' evāhaṃ etarāhi ovadim mama atrajaṃ,
gaṇanāya na vattabbo, tatiyābhisamayo ahu.
5. Eko va sannipāto me sāvakaṇaṃ mahesinaṃ
adḍhatelasa-satānaṃ bhikkhūnaṃ-āsi samāgamo.
6. Phalaṃ ākaṇkhamānānaṃ bhava-cchaṇḍa-jahesinaṃ
catu-saccaṃ pakāsesim anukampāya paṇiṇaṃ.



7. Dasa-*visa-sahasānaṃ* dhammābhisamayō ahu,
eka-dvinnuṃ abhisamayō gaṇanāto asaṅkheyyo.
8. Anāsavā vītarāgā sautacittā samāhitā
bhikkhū 'nekasatā sabbe parivārenti maṃ sadā.
9. Idāni ye etarahi jahanti mānusaṃ bhavaṃ
appatta-mānasā sekhā te bhikkhū viññū-garahitā.
10. Ariy'-aṇjasam thomayantā sadā dhamma-ratā janā
bujjhissanti satimanto samsāra-sarītā narā.
11. Nagaram Kapilavatthu me, rājā Suddhodano pitā,
mayham janettikā mātā Māyā devī-ti vuccati.
12. Ekūna-timsa-vassāni agāraṃ ajjhā-'ham-vasim*,—
Rāmo¹ Surāmo² Subhato³ tayo pāsāda-m-uttamā.
13. Cattārīsa-sahasāni nāriyo samalamkatā
Yasodharā⁴ nāma nārī, Rāhulo nāma atrajo.
14. Nimitte *caturō* disvā assa-yānena nikkhamim
cha-bbassam padhāna-cāram acarim dukkaram aham.
15. Bārāṇasī-Isipatane *cakkam pavattitam* mayā,
aham Gotama-sambuddho *saraṇo*⁵ sabba-pāṇinam.
16. Kolito Upatisso ca dve bhikkhū *agga-sāvaka*,
Ānando nām' *upaṭṭhāko* santikāvacaro mama.
17. Khemā Uppalavaṇṇā ca bhikkhunī *agga-sāvikā*,
Citto ca Hatthālavako *agg'-upaṭṭhāk'-upāsakā*.
18. Nanda-mātā ca Uttarā *agg'-upaṭṭhik'-upāsikā*,
aham assattha-mūlamhi patto *sambodhim-uttamam*.
19. Byāma-ppabbhā sadā mayham solasa-hattham-uggatā⁶
appam vassa-satam āyu idān' etarahi vijjati.
20. Tāvata tiṭṭhamāno 'ham tāremi janatam bahum,
ṭhapayitvāna dhammokkaṃ pacchimam jana-bodhanam⁷.
21. Aham-pi na cirass' eva saddhim *sāvaka-saṃghato*
idh' eva *parinibbissam* aggiv' āhāra-saṅkhayā-ti.

* For aham *ajjhāvasim*.¹ Variant: Rammo.² Variant: Surammo.³ Variant: Subhako.⁴ Variant: Bhaddakaccā.⁵ Variant: saraṇam.⁶ Variant: *uggato*.⁷ Variant: *pacchima-jana-*



4. SARAṆAM

1. Bahum ve saraṇam yanti pabbatāni vanāni ca
ārāma-rukkha-cetiyāni manussā bhaya-tajjitā.
2. N' etaṃ kho saraṇam khemaṃ, n' etaṃ saraṇam-uttamaṃ,
n' etaṃ saraṇam-āgamaṃ sabba-dukkhā pamuccati.
3. Yo ca Buddhaṃ-ca Dhammaṃ-ca Saṃghaṃ-ca saraṇam gato,
cattāri ariya-saccāni samma-ppaṇṇāya passati.
4. Etaṃ kho saraṇam khemaṃ, etaṃ saraṇam-uttamaṃ,
etaṃ saraṇam-āgamaṃ sabba-dukkhā pamuccati.
5. *Maggān'-aṭṭhaṅgiko* seṭṭho, *saccānaṃ caturō padā*,
virāgo seṭṭho dhammānaṃ, dipadānaṃ-ca Cakkhumā.

5. MAṄGALAM

1. "Bahu devā manussā ca maṅgalāni acintayum
ākaṅkhamānā sotthānaṃ, brūhi maṅgalam-uttamaṃ."
2. —"Asevanā ca bālānaṃ paṇḍitānaṃ-ca sevānā
pūjā ca pūjaneyyānaṃ, etaṃ-maṅgalam-uttamaṃ.
3. Patirūpa-desa-vāso [ca] pubbe ca kata-puṇṇatā
atta-sammā-paṇidhi-ca, etaṃ-maṅgalam-uttamaṃ.
4. Bāhusaccaṃ-ca sippaṃ-ca vinayo ca susikkhito
subhāsita ca yā vācā, etaṃ-maṅgalam-uttamaṃ.
5. Mātā-pitu-upaṭṭhānaṃ putta-dārassa saṅgaho
anākulā ca kammantā, etaṃ-maṅgalam-uttamaṃ.
6. Dānaṃ-ca dhamma-cariyā ca nātakānaṃ-ca saṅgaho
anavajjāni kammāni, etaṃ-maṅgalam-uttamaṃ.
7. Ārati virati pāpā majja-pānā ca saṇṇamo
appamādo ca dhammesu, etaṃ-maṅgalam-uttamaṃ.
8. Gāravo ca nivāto ca santuṭṭhi ca kataññutā
kālena dhamma-savanaṃ, etaṃ-maṅgalam-uttamaṃ.
9. Khanti ca sovacassatā samaṇānaṃ-ca dassanaṃ
kālena dhamma-sākaṇṭhā, etaṃ-maṅgalam-uttamaṃ.
10. Tapo ca brahma-cariyā-ca ariya-saccāna'-dassanaṃ
nibbāna-sacchikiriyā-ca, etaṃ-maṅgalam-uttamaṃ.



11. Phutṭhassa loka-dhammehi cittaṃ yassa na kampati
asokaṃ virajaṃ khemaṃ, etaṃ-maṅgalaṃ-uttamaṃ.
12. Etādisāni katvāna sabbattha-m-aparājitā
sabbattha sotthiṃ gacchanti, [taṃ] tesam
maṅgalaṃ-uttamaṃ."

6. NIDHI

1. Nidhiṃ nidheti puriso gambhīre odak'-antike :
"atthe kicce samuppanne atthāya me bhavissati.
2. Rājato vā du-r-uttassa corato pīṭhassa vā,
iṇassa vā pamokkhāya, dubbhikkhe āpadāsu vā"—
etaḍ-atthāya lokasmiṃ nidhi nāma nidhiyate.
3. Tāva-sunihito santo gambhīre odak'-antike
na sabbo sabbadā eva tassa taṃ upakappati :
4. Nidhi vā ṭhānā cavati, saññā vā 'ssa vimuyhati,
nāgā vā apanāmenti, yakkhā vā pi haranti naṃ.
5. Appiyā vā pi dāyādā uddharanti apassato
yadā puñña-kkhaṇḍo hoti, sabbam-etaṃ vinassati.
6. Yassa dānena sīlena samyamena damena ca
nidhi sunihito hoti itthiyā purisassa vā,
7. Cetiyamhi vā Saṃghe vā puggale atithīsu vā,
mātari pitari vā pi atho jeṭṭhamhi bhātari.
8. Eso nidhi sunihito ajeyyo anugāmiko ;
pahāya gamanīyesu etaṃ-ādāya gacchati.
9. Asādhāraṇa-m-aññesaṃ, a-cora-haraṇo nidhi ;
kayirāṭha dhīro puññāni, yo nidhi anugāmiko.

7. PUTTA

1. Pañca-ṭṭhānāni sampassaṃ puttāṃ icchanti paṇḍitā :
"bhato vā no bharissati, kiccaṃ vā nō karissati,
kula-vameso ciraṃ tiṭṭhe¹, dāyajjāṃ paṭipajjati,
atha vā pana petānaṃ dakkhiṇaṃ anu-ppadassati" ;
ṭhānān' etāni sampassaṃ puttāṃ icchanti paṇḍitā.

¹ Variant : ṭhossati.



2. Tasmā santo sappurisā kataññū kaṭa-vedino
bharanti mātā-pitaro pubbe katam-anussaram
karonti nesam kiccāni yathā taṃ pubba-kāriṇaṃ,
ovāda-kārī bhata-posī kula-varṇsaṃ ahāpayam
saddho sīlena sampanno putto hoti pasamsiyo.
3. Bahunnam vata atthāya sappañño gharaṃ-āvasaṃ
mātaraṃ pitarāṃ pubbe rattin-divaṃ atandito
pūjeti saha dhammena pubbe katam-anussaram ;
anāgāre pabbajite apace brahmacārayo
nivṛtta-saddho pūjeti nātvā dhamme ca pesalo,
rañño hito deva-hito nātinaṃ sakhinaṃ hito
sabbesaṃ sa hito hoti saddhamme su-ppatitthito
vineyya macchera-malaṃ sa lokaṃ bhajate sivaṃ.

8. FOUR NOT TO BE DESPISED

1. Khattiyam jāti-sampannam abhijātam yasasainaṃ
'daharo'-ti nāvajāneyya, na naṃ paribhave naro ;
thānaṃ hi so manuss' indo rajjaṃ laddhāna khattiyo,
so kuddho rāja-daṇḍena tasmim pakkamate bhusaṃ,
tasmā taṃ parivajjeyya rakkaṃ jīvitam-attano.
2. Gāme vā yadi vāraññe yattha passe bhujaṅgamam
'daharo'-ti nāvajāneyya, na naṃ paribhave naro ;
uccāvacehi vaṇṇehi urago carati tejasā¹,
so āsajja ḍaṃse bālaṃ naraṃ nāriṇ-ca ekadā,
tasmā taṃ parivajjeyya rakkaṃ jīvitam-attano.
3. Pahūta-bhakkhaṃ jālinaṃ pāvakaṃ kaṇha-vattaniṃ
'daharo'-ti nāvajāneyya, na naṃ paribhave naro ;
laddhā hi so upādānaṃ mahā hutvāna pāvako
so āsajja ḍaḍḍe bālaṃ naraṃ nāriṇ-ca ekadā,
tasmā taṃ parivajjeyya rakkaṃ jīvitam-attano.
Vanam yad-aggi ḍabati pāvako kaṇha-vattani
jāyanti tattha pāroḥā aborattānam-accaye.

¹ Variant : *tejasī*.



4. Yañ-ca kho sīla-sampanno bhikkhu dahati tejasā
na tassa putta-pasavo dāyādā vindare dhanam ;
anapaccā adāyādā tālāvatthu bhavanti te,
tasmā hi paṇḍito poso sampassam attham-attano
bhujaṅgamam pāvakañ-ca khattiyañ-ca yasassinam
bhikkhuñ-ca sīla-sampannam sammad-eva samācare.

9. KODHANA

1. Kodhano dubbanno hoti, atho dukkham-pi seti so,
atho attham gahetvāna anattham adhipajjati.
2. Tato kāyena vūcāya vaṇam¹ katvāna kodhano
kodbābhibhūto puriso dhana-jānim nigacchati.
3. Kodha-sammada-sammatto āyasakkham² nigacchati,
nāti-mittā suhajjā ca parivajjenti kodhanam.
4. Anattha-janano kodho, kodho citta-ppakopano,
bhayam antarato jātam, tam jano nāvabujjhati.
5. Kuddho attham na jānāti, kuddho dhammam na passati,
andha-tamam tadā hoti, yam kodho sabate naram.
6. Yam kuddho uparodheti su-karam viya du-kkaram,
pacchā so, vigate kodhe, aggi-daddho 'va tappati.
7. Dummañku 'yam padusseti dūm'-aggimhi 'va pāvako,
yato paṭāyati kodho yena kujjhanti mānavā.
8. Nāssa hiri na ottappam na vā cā³ hoti gāravo
kodenā abhibhūtassa na dīpam hoti kiñcanam.
9. Kuddho hi pitaram hanti, kuddho hanti sa-mātaram,
kuddho hi brāhmaṇam hanti, hanti kuddho puthujjanam.
10. Att'-upamā hi te sattā, attā hi paramam piyo,
hanti kuddho puth' attānam nānā-rūpesu mucchito.
11. Asinā hanti attānam, visam khādanti mucchitā,
rajjuyā baddhā mīyanti pabbate api kandare.
12. It'-āyam kodha-rūpena maccu-pāso gūhāsayo,
tam damena samucchinde paññā-viriyena diṭṭhiyā,
ekam-ekam akusalam samucchindati paṇḍito.

¹ Variant : vadham.² Variant : āyasakkham.³ cā for ca, metri causa.



10. VASALA

1. Kodhano upanāhī ca pāpa-makkhī ca yo naro
vipanna-ditṭhī māyāvī, tam jaññā 'vasalo' iti.
2. Ekajam vā dijam vā pi yo 'dha pāṇāni himsati,
yassa pāṇe dayā n' atthi, tam jaññā 'vasalo' iti.
3. Gāme vā yadi vāraññe yam paresam mamāyitam
theyyā adinnam ādiyati, tam jaññā 'vasalo' iti.
4. Yo have iṇam-ādāya cujjamāno¹ palāyati:
"na hi te iṇam-atthi"-ti, tam jaññā 'vasalo' iti.
5. Yo attā-hetu para-hetu dhana-hetu ca² yo naro
sakkhi-putṭho musā brūti, tam jaññā 'vasalo' iti.
6. Yo nātinaṃ sakhinaṃ³ vā dāresu paṭidissati
sahasā sampiyena vā, tam jaññā 'vasalo' iti.
7. Yo mātaraṃ vā pitaraṃ vā jīṇṇakaṃ gata-yobbanam
pahū⁴ santo na bharati, tam jaññā 'vasalo' iti.
8. Yo attham pucchito santo anattam anusāsati,
paṭicchannena manteti, tam jaññā 'vasalo' iti.
9. Yo brāhmaṇam vā samaṇam vā aññaṃ vā pi vaṇibbakaṃ
musāvādena vañceti, tam jaññā 'vasalo' iti.
10. Yo c' attānaṃ samukkaṃse parañ-ca-m-avajānāti,
nhiṇo sena mānena, tam jaññā 'vasalo' iti.
11. Rosako kadariyo ca pāpiccho maccharī saṭho
shiriko anottāpī, tam jaññā 'vasalo' iti.
12. Yo Buddhamaṃ paribhāsati atha vā tassa sāvakamaṃ
paribbājamaṃ gabaṭṭham vā, tam jaññā 'vasalo' iti.
13. Yo ve anarahā santo arahamaṃ paṭijānāti⁵
coro sa-brahmake loke, esa kho vasalādhamo.
14. Ajjhāyaka-kule jātā brāhmaṇā manta-bandhavā,
te ca pāpesu kammesu abhiṇham upadissare,
15. Ditṭhe va dhamme gārayhā, samparāye ca duggati—,
na ne jāti nivāreti duggaccā garahāya vā.

¹ Variant : bhujjamāno.² Variant : eḍ.³ Variant : sakkhānaṃ.⁴ Variant : bahu.⁵ Variant : -jānati.



16. Na jaccā vasalo hoti, na jaccā hoti brāhmaṇo,
kammanā vasalo hoti, kammanā hoti brāhmaṇo.

11. FOUR TYPES OF PERSON

1. Daliddo puriso, rāja, a-ssaddho hoti maccharī
kadariyo pāpa-saṅkappo micchā-diṭṭhi anādarō,
samaṇe brāhmaṇe vāpi aññe vāpi vaṇibbake
akkosati paribhāsati natthiko hoti rosako,
dadamānānaṃ nivāreti yācamānāna'-bhojanam ;
tādiso puriso, rāja, miyamāno, janādhipa,
upeti nirayaṃ ghoram —tamo tama-parāyaṇo.
2. Daliddo puriso, rāja, saddho hoti a-maccharī
dadāti seṭṭhā-saṅkappo a-vyagga-mānaso naro,
samaṇe brāhmaṇe vāpi aññe vāpi vaṇibbake
uṭṭhāya abhivādeti, sama-cariyāya sikkhati,
dadamānānaṃ na vāreti yācamānāna'-bhojanam ;
tādiso puriso, rāja, miyamāno, janādhipa,
upeti tidivam ṭhānam —tamo joti-parāyaṇo.
3. Aḍḍho ce¹ puriso, rāja, a-ssaddho hoti maccharī
kadariyo pāpa-saṅkappo micchā-diṭṭhi anādarō,
samaṇe brāhmaṇe vāpi aññe vāpi vaṇibbake
akkosati paribhāsati natthiko hoti rosako,
dadamānānaṃ nivāreti yācamānāna'-bhojanam ;
tādiso puriso, rāja, miyamāno, janādhipa,
upeti nirayaṃ ghoram —joti tama-parāyaṇo.
4. Aḍḍho ce puriso, rāja, saddho hoti a-maccharī
dadāti seṭṭhā-saṅkappo a-vyagga-mānaso naro,
samaṇe brāhmaṇe vāpi aññe vāpi vaṇibbake
uṭṭhāya abhivādeti, sama-cariyāya sikkhati,
dadamānānaṃ na nivāreti yācamānāna'-bhojanam ;
tādiso puriso, rāja, miyamāno, janādhipa,
upeti tidivam ṭhānam —joti joti-parāyaṇo.

¹ Variant : ce and below.



12. DOWNFALL OF THE BRĀHMAṆAS

1. Isayo pubbakā āsum saññat'-attā tapassino
pañca kāmagaṇe hitvā attā-d-attham-acārisum¹.
2. Na pasū brāhmaṇān'-āsum na hiraññam na dhāṇiyam,
sajjhāya-dhana-dhaññāsum, brahman' nidhim-apālayum.
3. Yam tesam pakatam² āsi dvāra-bhattam upatthitam
saddhā-pakatam-esānam dātave tad-amaññisum¹.
4. Nānā-rattehi vatthehi sayaneh' āvasatthehi ca
phītā janapadā ratthā te namassimsu brāhmaṇe.
5. Avajjhā brāhmaṇā āsum ajeyyā dhamma-rakkhitā,
na ne koci nivāresi kula-dvāresu sabbaso.
6. Attha-cattārisam vassāni [komāra-] brahma-cariyam
carimsu te,
vijjācaraṇa-pariyetthim acarum brāhmaṇā pure.
7. Brahma-cariyañ-ca sīlañ-ca ajjavam maddavam tapam
soraccaṃ avihimsaṇ-ca khantiñ-cāpi avaṇṇayum.
8. Yo nesam paramo āsi brahmā dāḷha-parakkamo
sa vāpi methunam dhammam supinantena nāgamā.
9. Tassa vattaṃ-anusikkhantā idh' eke viññu-jātikā
brahma-cariyañ-ca sīlañ-ca khantiñ-cāpi avaṇṇayum.
10. Taṇḍulam sayanam vattham sappi-telañ-ca yāciya
dhammena samudānetvā tato yaññam akappayum ;
upatthitasmiṃ yaññasmiṃ nāssu gāvo hanimsu te.
11. "Yathā mātā pitā bhātā aññe vāpi ca ñātakā,
gāvo no paramā mittā, yāsu jāyanti osadhā,
12. Annadā baladā c' etā vaṇṇadā sukhadā tathā"—
etam-atthavasam ñatvā nāssu gāvo hanimsu te.
13. Sukhumālā mahākāyā vaṇṇavanto yasassino
brāhmaṇā sehi dhammehi kiccākiccesu ussukā
yāva loke avattimsu, sukham-edhitth' ayam pajā.

¹ Variant : -isu, —isum for —imsu, metri causa.

² Variant : nesam bhatakam.

14. Tesam āsi vipallāso disvāna aṇuto aṇum
rājino ca viyākāram, nāriyo samalaṇkatā.
15. Rathe cājañña-samyutte sukate citta-sobhane¹
nivesane niveśe ca vibhatte bhāgasō mite.
16. Gomaṇḍala-pariphūḷham² nārīvara-gaṇāyutam
ulāram mānusaṃ bhogaṃ abhiḷbhāyimsu brāhmaṇā.
17. Te tattha mante ganthetvā Okkākaṃ tad-upāgamum :
“Pahūta-dhana-dhañño ‘si, yajassu, bahu te dhanam”:
18. Tato ca rājā saññatto brāhmaṇehi rathesabho
assa-medham purisa-medham (sammāpāsam)
vājapeyyam niraggalam
—ete yāge yajitvāna brāhmaṇānam adā dhanam.
19. Te ca tattha dhanam laddhā sannidhim samarocayum,
tesam icchāvatippānam bhiyyo taṇhā pavaḍḍhatha :
te tattha mante ganthetvā Okkākaṃ puna-m-upāgamum :
20. “Yathā āpo ca paṭbavi ca hiraññaṃ dhana-dhāniyam,
evam gāvo manussānam, parikkhāro so hi pāṇinam ;
yajassu, bahu te vittam : yajassu, bahu te dhanam”.
21. Tato ca rājā saññatto brāhmaṇehi ratthesabho
‘nekā sata-sahasīyo gāvo yaññe aghātayi.
22. Tato ca devā pītaro Indo asura-rakkhasā
“adhammo” iti pakkandum, yaṃ sattham nipatī gave.
23. Tayo rogā pure āsum : icchā, anasanam, jarā :
pasūnaṃ-ca samārambhā aṭṭhā-navuti-m-āgamum.
24. Eso adhammo daṇḍānam okkanto purāṇo abhū³ :
adūsikāyo haññanti, dhammā dhamṣenti yājakā.
25. Evam eso anudhammo porāṇo viññu-garahito,
yattha edisakaṃ passati, yājakaṃ garahati jano.
26. Evam dhamme viyāpanne vibhinnā sudda-vessikā,
puthu vibhinnā khattiyā, patim bhariyā avamaññatha.
27. Khattiyā brahma-bandhū ca ye c’aññe gotta-rakkhitā
jāti-vādam niramkatvā kāmānam vasam-āgamum.

¹ Variant : citta-sobbhane,

² Variant : purāṇo abhū,

³ Variant : paribbūḷham.



13. BUDDHA ON JĀTI

1. Anuññāta-paṭiññātā tevijjā mayam asm' ubho
aham Pokkharasātissa Tārukkhas' āyam māṇavo.
2. Tesam no jāti-vādasamim vivādo atthi, Gotama ;
"jātiyā brāhmaṇo hoti" Bhāradvājo-'ti bhāeati,
ahañ-ca "kammanā" brūmi, evam jānāhi, Cakkhuma.
3. Te na sakkoma saññattum aññam-aññam mayam ubho,
bhavantam puṭṭhum-āgamhā 'Sambuddham' iti vissutam'.
4. "Tesam vo 'ham vyakkhissam [Vāsetṭhā-ti Bhagavā]
anupubbam yathā-tatham
jāti-vibhaṅgam pāṇanam, añña-m-aññā hi jātiyo.
5. Tiṇa-rukkhe pi jānātha, na cāpi paṭijānare
liṅgam jātimayam tesam, añña-m-aññā hi jātiyo.
6. Tato kiṇe pataṅge ca yāva kuntha-kipillike,
liṅgam jātimayam tesam, añña-m-aññā hi jātiyo.
7. Catuppade pi jānātha, khuddake ca mahallake,
liṅgam jātimayam tesam, añña-m-aññā hi jātiyo.
8. Tato pakkhi pi jānātha patta-yāne vihaṅgame,
liṅgam jātimayam tesam, añña-m-aññā hi jātiyo.
9. Yathā etāsu jātisu liṅgam jātimayam puthu,
evam n' attbi manussesu liṅgam jātimayam puthu.
10. Na hatthehi na pādehi n' aṅgulīhi nakhehi vā
na jaṃgbāhi na ūrūhi na vaṇṇena sareṇa vā
liṅgam jātimayam n' eva, yathā aññāsu jātisu.
11. Paccattam sa-sarīresu manussesu-etaṃ na vijjati,
vokārañ-ca manussesu samaññāya pavuccati.
12. Yo hi koci manussesu go-rakkham upajivati,
evam Vāsetṭha jānāhi : kassako so, na brāhmaṇo.
13. Yo hi koci manussesu puthu sippena jivati,
evam Vāsetṭha jānāhi : sippiko so, na brāhmaṇo.
14. Yo hi koci manussesu vohāram upajivati,
evam Vāsetṭha jānāhi : vāṇijo so, na brāhmaṇo.
15. Yo hi koci manussesu para-pessena jivati,
evam Vāsetṭha jānāhi : pessiko so, na brāhmaṇo.



16. Yo hi koci manussesu adinnam upajivati,
evam Vāsetṭha jānāhi : coro eso, na brāhmaṇo.
17. Yo hi koci manussesu issattham upajivati,
evam Vāsetṭha jānāhi : yodhājīvo, na brāhmaṇo.
18. Yo hi koci manussesu porohiccena jivati,
evam Vāsetṭha jānāhi : yājako so, na brāhmaṇo.
19. Yo hi koci manussesu gāmaṃ ratṭhāsi-ca bhuñjati,
evam Vāsetṭha jānāhi : rājā eso, na brāhmaṇo.
20. Na c'āhaṃ brāhmaṇam brūmi yonijam matti-sambhavam,
'bho-vādī' nāma so hoti, sa ve hoti sa-kiñcano ;
akiñcanam anādānam tam-ahaṃ brūmi brāhmaṇam.
21. Sabba-saṃyojanam chetvā yo ve na paritassati,
saṅgātigam viṣaṃyuttam tam-ahaṃ brūmi brāhmaṇam.
22. Yo imaṃ palipatham duggam saṃsāram moham-accagā,
tiṇṇo pārāgato jhāyī anejo a-katham-kathī
anupādāya nibbuto, tam-ahaṃ brūmi brāhmaṇam.
23. Na jaccā brāhmaṇo hoti, na jaccā hoti a-brāhmaṇo,
kammanā brāhmaṇo hoti, kammanā hoti a-brāhmaṇo.
24. Kassako kammanā hoti, sippiko hoti kammanā,
vāṇijo kammanā hoti, pessiko hoti kammanā.
25. Coro pi kammanā hoti, yodhājīvo pi kammanā,
yājako kammanā hoti, rājā pi hoti kammanā.
26. Evam-etam yathā-bhūtam kammaṃ passanti paṇḍitā
paṭicca-samuppāda-dassā kamma-vipāka-kovidā.
27. Kammanā vattati loko, kammanā vattati pajā,
kamma-nibandhanā sattā rathass' āṇiva yāyato.
28. Tapena brahma-cariyena saṃyamena damena ca—
etena brāhmaṇo hoti, etam brāhmaṇam-uttamam.

14. GĀTHĀS OF GAYĀ-KASSAPA

1. Pāto majjhantikaṃ sāyam tikkhattum divasass' ahaṃ
otarim udakam sotam Gayāya Gaya-phagguyā.
2. Yam mayā pakatam pāpam pubbe aññāsu jātisu,
tam 'dānidha pavāhemi,—evam-diṭṭhī pure ahum.



3. Suttvā subhāsitaṃ vācaṃ dhamm'-attha-sahitaṃ paḍaṃ
tathaṃ yathāvakam atthaṃ yonisō paccavekkhisam.
4. Nibhāta-sabba-pāpo 'mhi nimmalo payato suci,
suddho Suddhassa dāyādo, putto Buddhassa oraso.
5. Ogayh' atthangikaṃ sotam sabbam pāpam pavāhayim;
tisso vijjā ajjagamin, katam Buddhassa sāsanaṃ-ti.

15. GĀTHĀS OF MĀLUŠKYĀPUTTA

1. Manujassa pamattacārino taṇhā vaḍḍhati mālūvā viya :
so palavatī hurāhuram phalam-icchaṃ 'va vanaami'-vānaro.
2. Yam esā sahatī jammī taṇhā loke visattikā,
sokā tassa pavaḍḍhanti abhivaḍḍham va bīraṇam.
3. Yo ve taṃ sahatī jammim taṇham loke duraccayam,
sokā tambā papatanti udabindu 'va pokkharā.
4. Tam vo vadāmi, bhaddam vo, yūvant' ettha samāgatā :
"Taṇhāya mūlam khaṇattha usīrattho 'va bīraṇam,
nā vo naḷam 'va soto 'va Māro bhaṇṇi puna-ppunam.
5. Karottha Buddhavacanam, khaṇo ve mā upaccagā,
khaṇātītā hi socanti nīrayamhi samappitā.
6. Pamādo rajo sabbadā, pamādānupatīto rajo :
appamādena vijjāya abbahe sallam-attano"-ti.

16. GĀTHĀS OF JENTA PUROHITAPUTTA

1. Jātimadena matto 'ham bhoga-issariyena ca
saṇṭhāna-vaṇṇa-rūpena mada-matto acāri-'ham.
2. Nāttano samakam kañci atirekañ-ca maññisam
atimāna-hato bho patthaddho ussita-ddhajo.
3. Mātaram pitarañ-cāpi aṇṇe pi garu-sammate
na kañci abhivādesim māna-tthaddho anādaro.
4. Disvā vināyakaṃ aggam sārathīnaṃ var'-uttamaṃ
tapantaṃ-iva ādiccaṃ bhikkhu-saṃgha-purakkhatam,



5. Mānaṃ madañ-ca chaddetvā vip̐pasannaena cetasā
sirasā abhivādesiṃ sabba-sattānaṃ-uttamaṃ.
6. Atimāno ca omāno pahīnā su-samūhatā ;
asmi-māno samucchinnō, sabbe māna-vidhā batū-ti.

17. GĀTHĀS OF BHADDA

1. Eka-putto ahaṃ āsiṃ, piyo mātu, piyo pitu,
bahūbhi vata-cariyābhi laddho āyācanābhi ca.
2. Te ca maṃ anukampāya attha-kāmā hitesino
ubho pitā ca mātā ca Buddhassa upanāmayuṃ :
3. "Kiccā laddho ayaṃ putto sukhumaḷo sukh'-edhito,
imaṃ dadāma te, nātha, Jinaṃsa paricārakaṃ".
4. Satthā ca maṃ paṭiggayha Ānandaṃ etad-abravi
"Pabbājehi imaṃ khippaṃ, hessaty-ājāniyo ayaṃ".
5. Pabbājetvāna maṃ Satthā vihāraṃ pavisi Jino ;
anoggata-smiṃ suriyasmiṃ tato cittaṃ vimucci me.
6. Tato Satthā niraṃkatvā paṭisallāna-v-utthito
"ehi Bhaddā"-ti maṃ āha ; sā me āsūpasampadā.
7. Jātiyā satta-vassena laddhā me upasampadā ;
tisso vijjā anuppattā ; aho dhamma-sudhammatā-ti.

18. GĀTHĀS OF SUNĪTA

1. Nīce kulamhi jāto 'haṃ daḷiddo appa-bhojano ;
hīnaṃ kammaṃ mamaṃ āsi, ahoṃ puppha-chaddako.
2. Jigucchito manussānaṃ paribhūto ca vambhito
nīcaṃ maṃ karitvāna vandissaṃ babukaṃ jaṇaṃ.
3. Ath' addasāsiṃ Sambuddhaṃ bhikkhu-saṃgha-purakkhataṃ
pavisantaṃ mahāvīraṃ Māgadhānaṃ pur'-uttamaṃ.
4. Nikkhipitvāna byābharaṃgūṃ vanditūṃ upasaṃkamaṃ ;
maṃ-eva anukampāya atthāsī puris'-uttamo.
5. Vanditvā Satthuno pāde ekaṃ-antaṃ tūhito tadā
pabbajjaṃ ahaṃ āyāciṃ sabba-sattānaṃ uttamaṃ.
6. Tato kārupiko Satthā sabba-lokānukampako
'ehi bhikkhū'-ti maṃ āha ; sā me āsūpasampadā.



7. So 'haṃ eko araṇḍasmim viharanto atandito
akāsim Satthu vacanam, yathā māṃ ovadī Jino.
8. Rattiyā paṭhamam yāmam pubba-jātim anussarim,
rattiyā majjhimam yāmam dibba-cakkhum visodhitam,
rattiyā pacchime yāme tamo-kkhandham padālayim.
9. 'Tato ratyā vivasane suriyasse' uggamanam pati
Indo Brahmā ca āgantvā maṃ namāssimsu pañjalī :
10. "Namo te purisājañña, namo te puris'-uttama,
yassa te āsavā khīṇā ; dakkhiṇeyyo 'si, mārisa'".
11. Tato disvāna maṃ Satthā deva-saṃgha-purakkhatam
sitam pātu-karitvāna imam-attham abhāsatha :
12. "Tapena brahma-cariyena saṃyamena damena ca—
etena brāhmaṇo hoti, etaṃ brāhmaṇam-uttaman"¹-ti.

19. GĀTHĀS OF NANDUTTARĀ

1. Aggim candaṇ-ca suriyaṇ-ca devatā ca namassi-'haṃ,
nadī-titthāni gantvāna udakam orubāmi 'haṃ.
2. Bahū-vata-samādānā aḍḍham sīsassa olikhim,
chamāya seyyam kappemi ratti-bhattam na bhuñji-'haṃ
3. Vibhūsana-maṇḍana-ratā nhāpan'-ucchādanehi ca
upakāsim imam kāyam kāma-rāgena aṭṭitā.
4. Tato saddham labhitvāna pabbajim anagāriyam,
diṣvā kāyam yathā-bhūtam kāma-rāgo samūhato.
5. Sabbe bhavā samucchinnā icchā ca patthanā pi ca,
sabba-yoga-visamyuttā santim pāpuṇim cetaso-ti.

20. GĀTHĀS OF SAKULĀ

1. Agārasmim vasantī 'haṃ dhammam sutvāna bhikkhuno
addasam virajam dhammam nibbānam padam-accutam.
2. Sāham putta-dhītaraṇ-ca dhana-dhaññaṇ-ca chaḍḍiya
kese chedāpayitvāna pabbajim anagāriyam.

¹ The verse also occurs in the *Vāseṭṭha-Sutta* of the *Suttanipāṭa*, v. 855. Also see above (p. 65), *Buddha on Jātī*, v. 28.



3. Sikkhamānā ahaṃ santim bhāventī maggaṃ añjaṣaṃ
pahāsim rāga-dosañ-ca tadekaṭṭhe ca āsave.
4. Bhikkhunī upasampajja pubba-jātim anussarim
dibbacakkhum visodhitam vimalam sādhu bhāvitam.
5. Saṃkhāre parato disvā hetu-jāte palokine
pahāsim āsave sabbe, sīti-bhūt' amhi nibbutā-ti.

21. GĀTHĀS OF PAṬĀCĀRĀ

1. Naṅgalehi kaṣaṃ khettaṃ bijāni pavapaṃ chamā,
putta-dārāni posentā dhanam vindanti mānavā.
2. Kim-ahaṃ sīlasampannā Satthu sāsanakārikā
nibbānaṃ nādhigacchāmi akusītā anuddhatā ?
3. Pāde pakkhālayitvāna udakesu karomi 'haṃ,
pādodakañ-ca disvāna thalato ninnam-āgataṃ,
tato cittaṃ samādhemi assaṃ bhaddraṃ va jāniyaṃ.
4. Tato dīpaṃ gahetvāna vihāraṃ pavisiṃ ahaṃ,
seyyaṃ olokayitvāna mañcakamhi upāvisiṃ.
5. Tato sūciṃ gahetvāna vaṭṭiṃ okassayāmi 'haṃ,
padīpaṃ' eva nibbānaṃ vimokkho ahu cetaso-ti.

22. GĀTHĀS OF MAHĀPAJĀPATI GŌTAMĪ

1. Buddhavīra, namo ty-atthu, sabba-sattānam-uttama,
yo maṃ dukkhā pamocesi aññañ-ca bahukaṃ janam.
2. Sabba-dukkhaṃ pariññātaṃ, hetu-taṇhā visositā,
ariy'-atṭhaṅgiko maggo nirodho phusito mayā.
3. Mātā putto pitā bhātā ayyikā ca pure ahuṃ,
yathābhuccaṃ ajānantī saṃsari-'haṃ anibbisam.
4. Diṭṭho hi me so Bhagavā, antimo-'yaṃ samussayo,
vikkhīṇo jāti-saṃsāro n' atthi 'dāni puna-bbhavo.
5. Āraddha-viriye pahit'-atte niccaṃ daḥha-parakkame
samagge sāvake passa,—esā Buddhāna'-vandanā.
6. Bahūnaṃ vata atthāya Māyā janayi Gotamaṃ,
byādhi-maraṇa-tunnānaṃ dukkha-kkhandhaṃ byāpanudī-ti.



23. GĀTHĀS OF ANOPAMĀ

1. Ucce kale ahaṃ jātā babu-vitte maññaddhane
vaṇṇa-rūpena saṃpannā dhītā Majjhassa attajā.
2. Patthitā rāja-puttehi seṭṭhi-puttehi giṃjhītā,
pitu me pesayī dūtaṃ : "Detha mayhaṃ Anopamaṃ ;
3. Yattakaṃ tulitā esā tuyhaṃ dhītā Anopamā,
tato aṭṭha-guṇaṃ dassaṃ hiraṇṇaṃ raśanāni ca".
4. Sāhaṃ disvāna Sambuddhaṃ loka-jetṭhaṃ anuttaraṃ
tassa pādāni vanditvā ekam-antaṃ upāvisiṃ.
5. So me dhammaṃ adesesi anukampāya Gotamo,
nisinnā āsane tasmīṃ phusaṃ tatiyaṃ phalaṃ.
6. Tato kesāni chetvāna pabbajīṃ anagāriyaṃ
sājja me sattamī ratti yato taṇhā visositā-ti.

24. NIMIRĀJA-CARIYĀ

1. Puṇāparaṃ yadā homi Mithilāyaṃ pur'-uttame
Nimi nāma mahārājā paṇḍito kusal'-atthiko.
2. Tadā 'haṃ māpayitvāna catu-sālaṃ catu-mmukhaṃ
tattha dānaṃ pavattesiṃ miga-pakkhi-nara-nārīnaṃ.
3. Acchādanaṃ sayanaṃ-cha anna-pānaṃ-cha bhojanaṃ
abbhacchinnaṃ karitvāna mahādānaṃ pavattayiṃ.
4. Yathā pi sevako sāmīṃ dhana-betum-upāgato
kāyena vācā manasā ārādhanīyaṃ esatī,
5. Tath' evāhaṃ sabba-bhave pariyesissāmi bodhiyaṃ,
dānena satte tappetvā icchāmi bodhim-uttamaṃ-ti.

25. KAPIRĀJA-CARIYĀ

1. Yadā ahaṃ kapi āsiṃ nadī-kūle darī-saye,
pīḷito sumsumāreṇa gataṃ na labhāmi 'haṃ.
2. Yamh' okāse ahaṃ ṭhatvā orā pāraṃ patāmi 'haṃ,
tatth' acchi sattu-vadhako kumbhīlo ludda-dassano.



3. So maṃ asaṃsi : "ehi"-ti ; ahaṃ "emi"-ti taṃ vadiṃ,
tassa matthakaṃ akkamma parakūle paṭiṭṭhahim.
4. Na tass' alikaṃ bhaṇitaṃ, yathā-vācaṃ akāsi-'haṃ,
saccena me samo n' atthi, —esa me sacca-pārami-ti.

26. DĀNĀNISAMSAṀ

1. Dānaṃ nāma sukhādānaṃ nidānaṃ paramaṃ mataṃ
dibbānaṃ pana sopānaṃ 'paṭiṭṭhā'-ti pavuccati.
2. Dānaṃ tānaṃ manussassa, dānaṃ bandhu-parāyaṇaṃ
dānaṃ dukkhādhīpannānaṃ sattānaṃ paramā gati.
3. Dukkha-niṭṭharaṇ'-atṭhena dānaṃ 'nāvā'-ti dīpitaṃ,
bhayā rakkhanaṭo dānaṃ 'nagaraṇ'-ti ca vaṇṇitaṃ.
4. Dānaṃ dur-āsaḍ'-atṭhena vuttaṃ 'āsiviso'-ti ca,
dānaṃ lobha-malādihi 'padumaṃ' anupalittato.
5. N'atthi dānasamo loke purisassa avassayo,
paṭipajjatha tasmā taṃ kiriyājjhāsayena ca.
6. Sagga-loka-nidānāni dānāni matimā idha
ko hi nāma naro loke na dadeyya hite rato ?
7. Sutvā devesu sampattiṃ ko naro dāna-sambhavaṃ
na dajjā sukha-sandanāṃ dānaṃ citta-ppamodanaṃ ?
8. Dānena paṭipannena accharā parivārīto
ramate su-ciraṃ kālāṃ Nandane surā-nandane-ti.

27. SĪLĀNISAMSAṀ

1. Sīlaṃ sukhānaṃ paramaṃ nidānaṃ,
sīlena sīlī tidiṃ payāti.
Sīlaṃ hi saṃsāraṃ-upāgata-ssa
tāpaṇ-ka lepaṇ-ka parāyaṇaṇ-ka.
2. Avassayo sīla-samo janānaṃ
kuto paṇ' aṇṇo idha vā parattā ?
Sīlaṃ guṇānaṃ paramā paṭiṭṭhā
yathā dharā thāvāra-jaṇḍamaṇaṃ.



3. Sīlaṃ kir' eva kalyāṇaṃ, sīlaṃ loke anuttaraṃ
ariya-vutti-samācāro yena vuccati sīlavā.
4. Sobhant' evaṃ na rājāno muttā-maṇi-vibhūsitā,
yathā sobhanti yatino sīla-bhūsaṇa-bhūsitā.
5. Sīla-gandha-samo gandho kuto nāma bhavissati
yo samaṃ anu-vāte ca paṭi-vāte ca vāyati ?
6. Na puppha-gandho paṭi-vātaṃ-eti,
na candanaṃ tagara-mallikā vā,
sataṇ-ka gandho paṭi-vātaṃ-eti,
sabbā disā sappuriso pavāti.
7. Candanaṃ tagaraṃ vā pi uppalaṃ atha vassikī
etesaṃ gandha-jātānaṃ sīla-gandho anuttaro.
8. Na Gaṅgā Yamunā vā pi Sarabhū vā Sarassatī
ninnagā vā-ciravatī Mahī cāpi Mahānadī
sakkuṇanti visodhetum yam-malaṃ idha pāṇinaṃ
visodhayati sattānaṃ taṃ ve sīla-jalaṃ malaṃ.
9. Na taṃ sa-jaladā vātā, na cāpi harī-candanaṃ,
n'eva hārā, na maṇayo, na canda-kiraṇ'-aṅkurā,
samayantidha sattānaṃ pariḷāhaṃ su-rakkhitaṃ
yaṃ sameti idaṃ ariyaṃ sīlaṃ accanta-sītalaṃ.
10. Attānuvādādi-bhayaṃ viddhaṃsayati sabbadā
jañeti kittiṃ sataṇ-ka sīlaṃ sīlavato sadā.
11. Saggārohaṇa-sopānaṃ aṇṇaṃ sīla-samaṃ kuto
dvāraṃ vā pana Nibbāna-nagarassa pavesane ?
12. Guṇānaṃ mūla-bhūtaṃ, dosānaṃ bala-ghātino,
iti sīlassa jānātha ānisaṃsam-anuttaraṇ-ti.

28. METTĀNISAMSAṀ

1. Pahūta-bhakkho bhavati vippavuttho sakā gharā,
bahū naṃ upajīyanti yo mittānaṃ na dūbhati.
2. Yaṃ yaṃ janapadaṃ yāti nigame rājadhāniyo,
sabbattha pūjito hoti yo mittānaṃ na dūbhati.
3. Nāssa corā pasahanti, nātimaññeti khattiyo,
sabbe amitte tarati yo mittānaṃ na dūbhati.



4. Akkuddho sagharam-eti, sabbāya paṭinandito,
nātīnaṃ uttamo hoti yo mittānaṃ na dūbhati.
5. Sakkatvā sakkato hoti, garu hoti sagāravo,
vaṇṇa-kitti-bhato hoti yo mittānaṃ na dūbhati.
6. Pūjako labhate pūjaṃ, vandako paṭivandanaṃ,
yasa-kittiṃ-ca pappoti yo mittānaṃ na dūbhati.
7. Aggi yathā pajjalati, devatā 'va virocati,
siriyā ajahito hoti yo mittānaṃ na dūbhati.
8. Gāvo tassa pajāyanti, khetto vuttaṃ virūhati,
puttānaṃ phalam-asnāti yo mittānaṃ na dūbhati.
9. Darīto pabbatato vā rukkhato patito naro
cuto patiṭṭhaṃ labhati yo mittānaṃ na dūbhati.
10. Virūḷha-mūla-santānaṃ nigrodham-iva māluto
amittā na-ppasahanti yo mittānaṃ na dūbhati-ti.

29. PAṬHAMA-DHAMMASAṂGĪTĪ
(*Abridged*)

1. Kusinārāyaṃ yamaka-sālānaṃ antare vare
Vesākha-puṇṇamāyaṃ so Dīpo lokassa nibbuto.
2. Satta-sata-sahassāni [bhikkhu-saṃghā samāgatā]
thero Mahākassapo ca saṃgha-tthero tadā ahu.
3. Satthu sarīra-sārīra-dhātu-kiccāni kāriya
icchanto so mahāthero Satthu Dhamma-cira-tṭhitim,
4. Bhikkhū pañca-satān' eva mahā-khīṇāsava vare
sammanni eken' ūne tu Ānanda-tthera-kāraṇā.
5. Sādhū-kīḷana-sattābaṃ dhātu-pūjanaṃ
icc'aḍḍhamāsaṃ khepetvā sabba-lokānukampakā,
6. "Vassaṃ vasantā Rājagahe karissāma Dhamma-saṃgahaṃ,
nāññehi tattha vatthabbam" iti katvāna nicchayaṃ,
7. Āsālha-sukka-pakkhambhi sukka-pakkha-tṭhit'-atthikā
upāgamuṃ Rājagahaṃ sampanna-catu-paccayaṃ.
8. Tatth' eva vassūpagatā te Mahākassapādāyo
therā thira-guṇūpetā Sambuddha-mata-kovidā



9. Vassānaṃ paṭhamam māsaṃ sabba-senāsanesu pi
kāresuṃ paṭisaṃkhāraṃ vatvān'-Ajātasattuno.
10. Vassānaṃ dutiye māse dutiye divase pana
rucire maṇḍape tasmim therā sannipatimsu te.
11. Thapetv'-Ānandatherassa anucchavikaṃ āsanaṃ
āsanesu nisīdimsu arahanto yathārahaṃ.
12. Nimmujjitvā paṭhaviyā, gantvā joti-pathena vā
nisīdi therō Ānando attano thapitāsane.
13. Upāli-theraṃ Vinaye, sesa-Dhamme asesake
Ānanda-theraṃ akarūṃ sabbe therā dhuraṃdhare.
14. Mahāthero sak' attānaṃ Vinayaṃ pucchitūṃ sayam
sammann' Upāli-thero ca vissajjetūṃ tam-eva tu.
15. *Therāsane* nisīditvā Vinayaṃ tam apucchi so,
dhammāsane nisīditvā vissajjesi tam-eva so.
16. Vinayaññūnaṃ aggena vissajjita-kameṇa te
sabbe sajjhāyaṃ akarūṃ Vinayaṃ naya-kovidā.
17. Aggaṃ bahussutādīnaṃ *koṣḍrakkaṃ mahesino*
sammannitvāna attānaṃ therō Dhammaṃ apucchi so.
18. Tathā sammanniy' attānaṃ *dhammāsana-gato* sayam
vissajjesi tam Ānandā-thero Dhammaṃ asesato.
19. *Vedeha-muninā* tena vissajjita-kameṇa te
sabbe sajjhāyaṃ akarūṃ Dhammaṃ dhammattha-kovidā.
20. Evaṃ sattahi māsehi Dhammasaṃgīti nīṭṭhitā
sabba-loka-hiṭ'-atthāya sabba-loka-hitehi sā.

30. RĀJAPARAMPAṆĀ

1. Ajātasattu-putto tam ghātetvā 'dayabbaddako
rajjam soḷasa-vassāni kāresi mitta-dubbhiko.
2. Udayabhadda-putto tam ghātetvā Anuruddhako,
Anuruddhassa putto tam ghātetvā Muṇḍa-nāmako
mittadduno dummatino te pi rajjam akārayum.
3. Tesam ubbinnaṃ rajjesu attha-vassāni atikkamum,
Muṇḍassa putto pitarāṃ ghātetvā Nāgaḍāsako
catu-vīsati vassāni rajjam kāresi pāpako.



4. "Pitu-ghātaka-vaṃso 'yaṃ" iti kuḍḍhātha nāgarā
Nāgaḍāsaka-rājānaṃ apanetvā saṃāgatā
5. Susunāgo-ti paññātāṃ amaccaṃ sādhu-sammataṃ
rajje samabbhisinṇeṃ sabbesaṃ hita-mānasā.
6. So aṭṭhārasa vassāni rājā rajjaṃ akārayi,
Kālāsoko tassa putto aṭṭha-vīsati kārayi.
7. Atīte dasame vasse Kālāsokassa rājino
Sambuddha-parinibbānā evaṃ vassa-sataṃ ahu.
8. Kālāsokassa puttā tu abesaṃ dasa bhātukā
dvāvīsati te vassāni rajjaṃ samanussāsisaṃ.
9. Nava Nandā tato āsaṃ kameṇ' eva narādhipā,
te pi dvāvīsa vassāni rajjaṃ samanussāsisaṃ.
10. Moriyānaṃ khattiyānaṃ vaṃse jātaṃ sirīdharaṃ
Caṇḍagutto-ti paññātāṃ Cāpakko brāhmaṇo tato
11. Navamaṃ Dhananandaṃ taṃ ghātetvā caṇḍa-kodhavā
sakale Jambudīpasmiṃ rajje samabbhisinṇe so.
12. So catu-vīsa vassāni rājā rajjaṃ akārayi,
tassa putto Bindusāro aṭṭha-vīsati kārayi.
13. Bindusāra-sutā āsaṃ satam-eko ca viśauto
Asoko āsi tesaṃ tu puñña-tejo-bal'-iddhiko.
14. Vemātike bhātaro so hantvā ekūnakaṃ satam
sakale Jambudīpasmiṃ ekarajjaṃ apāponi.
15. Jina-nibbānato pacchā pure tassa ābhisekato
aṭṭhārasaṃ vassa-sata-dvayaṃ evaṃ vijāniyaṃ.
16. Patvā catūhi vassehi ekarajjaṃ mahāyaso
pure Pāṭaliputtasmiṃ attānaṃ abhisecayī.



NOTES PROSE

DEVATĀ-ĀYĀCANA [Jātaka-Nidānakathā¹].—This piece contains the episode of the 'prayer of the gods' (*devatā-āyācana*) to the Bodhisatta, who was then a dweller of the Tusita heaven, for his birth on earth. The episode is represented in Buddhist sculpture, notably in one of the Bharhut reliefs.

The gods heard a commotion (*halāhala*) and realized that the time was opportune for the appearance of a Buddha on earth. They all assembled in one place and ascertained that the Bodhisatta had fulfilled the conditions of Buddhahood in his previous existences. Accordingly, they approached him in the Tusita heaven, and prayed to him to take his birth on earth 'for the sake of salvation of mankind' (*loka-nittharaṇ-atthāya*). Before giving his word for advent to the world of men, the Bodhisatta made the five "investigations" (*pañca-mahāvīlokanam*); the investigations were with regard to the suitability of (i) the time (*kāla*), (ii) the continent (*dīpa*), (iii) the country (*desa*), (iv) the family, i.e., the status of the father (*kula*), and (v) the genetrix, i.e., the purity of the mother (*janettī*) and her age-limit. Having understood that the time had arrived for him to become a Buddha (*Buddha-bhāvāya*), the Bodhisatta promised and dismissed the gods.

The sense of *halāhala* is the same as that of *kolāhala*; the term signifies 'a great hue and cry', i.e., an uproar of a multitude, the natural outburst of an agitated mood; hence a commotion, a tumult, an excitement. Such an impatient mood prevails when a long-awaited event, happy or calamitous, is about to happen. A *halāhala* is said to be threefold: *Kappa-halāhala*, or commotion at the impending termination of the world-system; *Buddha-halāhala*, or commotion on the eve of the advent of a Buddha; and *Cakkavatti-halāhala*, or commotion forestalling the rise of a king to the eminence of an overlord. *Āyācanti* (*ā + √yāc + pres. 3rd pers. pl.*)—request, pray. *Pubba-nimittesu uppannesu* (loc. absolute)—when the signs preceding the event appeared. *Dasa-pāramiyo* (f.)—the ten virtues or essential

1. A complete translation of the *Jātaka-Nidānakathā* is to be found in the *Buddhist Birth-Stories* by T. W. Rhys Davids (1878) and later revised by Mrs. Rhys Davids (1925), Broadway Translations Series.



qualities of perfection for attainment of Buddhahood. They are (i) *dāna* (almsgiving, charity), (ii) *sīla* (morality), (iii) *nekkhamma* (renunciation of worldliness, self-abnegation), (iv) *paññā* (wisdom), (v) *virīya* (energy), (vi) *khanti* (patience, forbearance), (vii) *sacca* (truth), (viii) *adhiṭṭhāna* (resolution), (ix) *metti* or *mettā* (friendliness), and (x) *upekkhā* or *upekkhā* (indifference, equanimity). Each of these virtues is exercised by a Bodhisatta in three degrees: ordinary, minor and highest, making them thirty in all. *Buddhattāya* (nt., dat. sg., abstr. fr. *buddha*, pp. of *bujjhati*, 'to understand')—for the state of (perfect) enlightenment, fr (attainment of) Buddhahood. *Paṭiññam* (l., acc. sg., fr. *paṭi* + *√jñā*; Skt. *pratiññam*)—acknowledgment, agreement, promise, consent. *Jambudīpa*—It literally means "the island or country of rose-apples". It was a very ancient name of India. It was one of the four great continents of universe. The four great continents are: Uttarakuru on the north, Jambudīpa on the south, Pubbavideha on the east and Aparagoyāna on the west. *Majjhima-desa*—lit. the Midland Country. It was so called because it was regarded as the centre of Jambudīpa. It was a sacred land fit for the advent of the Bodhisatta. This country was 300 leagues (*yojanas*) in length, 250 leagues in breadth, and 900 leagues in circumference. Its boundaries are specified in the text (p. 1, ll. 23 ff.), as follows: "To the east lay the town Kajaṅgala, and beyond it Mahāsālā; to the south-east the river Salalavati; to the south the town Setakannika; to the west the Brāhmaṇa village Thūpa; and to the north the Usiraddhaja Mountain". These are, however, different from the boundaries of Madhyadeśa of later Brāhmanical literature. The river *Salalavati* and the town *Setakannika* are not as yet satisfactorily identified. The Brāhmaṇa village Thūpa (Skt. *Sthūpa*) was situated not far from Allahabad (*Prayāga*). *Usiraddhaja* seems to be the same mountain as *Puṇḍrakakṣa* which abuts on *Puṇḍravardhana* (modern *Varendra*) and which the *Divyāvadāna*, in describing the Middle Country, mentions in lieu of *Kajaṅgala*. *Evam Vinaye vutto padeso*—This is the country as spoken in the Vinaya (Pitaka), (see *Vinaya-Mahāvagga*, ch. V). *Mahasakkhā* (adj., nom. pl., fr. *mahā* + *īśa* + *khyā*)—possessing great power or authority. *Mahāsālā* (adj.)—lit. 'having great halls', an epithet of rich people. *Kapilavatthuka*—same as *Kapilavatthu* (Skt. *Kapilavāstu*), the capital city of the Sākyaas (see p. 69). *Niṭṭham agamāsi*—lit. 'came to an end'; fig. 'concluded'. *Loka-sammata*—honoured or revered by the people. *Tato mātaram....divasāni passi*.—Then reflecting on the mother, he thought: "The mother of a Buddha is not lustful (*lōdā*) or corrupt as to drink (*sarādhuttā*), but she is one who has fulfilled the perfectionary virtues

for a hundred thousand ages, and from her birth onward has kept the five Precepts unbroken (*akhaṇḍa-pañca-sīlā*). This lady Mahāmāyā is such an one, she will be my mother". He further thought: "How long will the life of this lady last?" And he foresaw that it would still last ten months and seven days. *Pañca-sīla*—the five Precepts, to be observed by a householder. They are: (i) *Pāsātipātā veramaṇi* (abstaining from taking life), (ii) *Adinnādāna veramaṇi* (abstaining from taking what is not given to one, i.e., from theft), (iii) *Kāmesu micchācārā veramaṇi* (abstaining from adultery), (iv) *Musāvādā veramaṇi* (abstaining from telling lies), and (v) *Surāmeraya-majja-pamāda-tthānā veramaṇi* (abstaining from any state of indolence arising from (the use of) liquor and other intoxicants (cp. p. 27). *Nandana-vana*—N. of the chief pleasure-resort in the Tusita heaven. It is so called because the park gives 'delight' to the gods.

2. THE DREAM OF QUEEN MĀYĀ [Jātaka-Nidānakathā].—In this piece we have a legendary account of the Bodhisatta's descent from heaven. It narrates that queen Māyā or Mahāmāyā dreamt a marvellous dream when the conception took place. It poetically describes that the queen in her dream saw the Bodhisatta entering her womb like an elephant-shaped white cloud descending on the earth (see Plate facing p. 2). The conception which was immaculate, took place on the full-moon day of the month of Āsāḷha, under the Uttarāsāḷha asterism. This constellation, in those days, marked the beginning of the official year, attended with popular festivities formally proclaimed by the king. The rituals performed in connection with the conception were all Brāhmaṇical, and when the dream was reported to the Brāhmaṇas they foretold the birth of a son who would be either a universal monarch or a Buddha.

Kapilavatthu (Skt. *Kapilavāstu*)—N. of the capital city of the Sākīyas, near the Himalayas. During the Buddha's time Kapilavatthu had a republican government, at the head of which was Siddhodana, the father of Prince Siddhattha. Near the city was situated the Lumbinī-vana, the birth-place of Siddhattha. *Nakkhatta* (nt., Vedic *nakṣatra*)—It means primarily 'a star' or 'a constellation' or 'a conjunction of the moon with different constellations', and secondarily 'the name of a month'. The word was also used in the sense of 'a celebration of the beginning of a new month', hence any kind of 'festival or festivity'. *Āsāḷhi-nakkhattam*—the festivity to be celebrated in the beginning of the month of Āsāḷhi or Āsāḷha. *Ghūṭṭham* (Skt. *ghuṭṭha*, pp. of $\sqrt{ghus + ta}$)—proclaimed, announced. *Mahājano*—a great crowd, a multitude, the people at large. *Kīlati* (Skt. *kṛīḍati*)—celebrates. *Pura puṇṇamāya*—before the



full-moon. *Gandhodakena nahāyitvā*—having bathed in perfumed water. *Varabhojanam*—an excellent food. *Upasath'-aṅgāni*—lit. the constituents of the Upasatha; the Upasatha vows, that is to say, the eight *Sīlas* or Precepts. The word *Upasatha* (Vedic *Upavasatha*) means 'Sabbath' or a holy day which was observed four times in a month, viz., the full-moon day, the new-moon day, and the eighth day of each fortnight. Later on, it was confined to two days only, viz., full-moon and new-moon days. On Upasatha days laymen take upon themselves the Upasatha vows, and give alms. *Adhiṭṭhāya* (gerd., *adhi + √ṭhā + ya*)—having undertaken, practised or performed. *Sirigabbham*—the royal chamber. *Sirisoyane*—on the royal bed. *Cattāro mahārājāne*—the four Guardians or Governors of the world (*lokapālas*), presiding over the four directions. They are: Dhataratṭha in the east, Virūpakka in the west, Virūlhaka in the south, and Kuvera (= Vessavana) in the north. *Manosilā-tale*—on the crimson flat rock. *Ne:am = tesam*. *Anotatta-daham* (acc.)—to the lake of Anotatta. It is one of the seven great lakes of the Himalayas. It is surrounded by five mountain peaks, viz., Sudassanakūṭa, Citrakūṭa, Kājakūṭa, Gandhamādana and Kelāsa. "The light of the sun and of the moon never falls directly on its water but only in reflection. This means that the water is always cool, hence the name." *Manussa-malaharāṇ'-attham nahāpetvā*—having bathed (her) to free (her) from human impurities. *Dibbarattham nivāsāpetvā*—having caused to be dressed in heavenly garments. *Vilimpāpetvā* (caus. gerd., *vi + √lip + āpe + tvā*)—having caused to be anointed. *Pilandhāpetvā* (caus. gerd., *api + √nah + āpe + tvā*)—having caused to be adorned, bedecked. The word *vimāna* literally means "without measure", i.e., immeasurable. Thus it is defined in the commentary as *visiṭṭha-mānam, pamāṇato mahantam vara-pāsādam*. As employed in the text, it means 'a celestial palace', 'a kind of paradise', 'elysium'. *Kanaka-vimānam*—a golden heavenly palace. *Pācīna-sisakam* (Vedic *prācīna-sīṣakam*)—with its head towards the east. *Nipajjāpesum* (caus., *ni + √pad + āpe + acr. 3rd pers. pl.*)—they laid (her) down. *Seta-vara-vāraṇo*—an excellent white elephant. *Koṇcanādam*—the trumpeting of an elephant. Probably the word *koṇca* here stands for *kuṇja = kuṇjara*. *Tikkhattum* (adv.)—three times, thrice. *Taletvā* (gerd. fr. *tādayati* of *√taḍ*)—having struck a blow, beaten. *Kucchim* (f., Skt. *kukṣiḥ*)—lit. 'a cavity'; fig. the belly or the womb (of the mother). *Paṭisandhim* (fr. *paṭi + sam + √dhā*)—reunion (of the vital principle with a body); *paṭisandhim gaṇhi*—(he) was conceived. *Pakkosāpetvā* (caus. gerd., *pa + √kruś + āpe + tvā*)—having sent for, ordered to come

Harit'upattāya (adj. to *bhāmiyā*, fr. *harita* + *upa* + *√str*)—covered with green leaves. *Lājādīhi*—with *dalbergia* flowers and the like. The *lāja* flower is used with other flowers making five kinds or colours, as a sign of welcome and greeting. *Mahārahāni āsanāni*—costly seats. *Paññāpetvā* (caus. gerd., *pa* + *√jñā* + *āpe* + *tvā*)—having laid down, spread. *Sappi-madhu sakkarābhisaṃkhata*—compounded or mixed with ghee, honey and sugar. *Paṭikujjetvā* (gerd., *paṭi* + *√kujj* + *tvā*)—having covered, enclosed. *Ahatavattha-kapilagāvi-dānādīhi te santappesi*—(he) satisfied them with gifts of new garments and of tawny cows, and the like. *Ajjhāvasissati* (*adhi* + *ā* + *√vas* + fut. 3rd pers. sg.)—(he) will inhabit (a house), i.e., will live (a household life). *Nikkhamma* (gerd., *ni* + *√kram* + *ya*)—lit. 'coming out of'; fig. having left (the household life). *Vivatta-cchaddo* (= *vivaṭa-cchaddo*, Skt. *vivṛta-cchadma*)—lit. 'one who has removed from the world the covering or veil (*chada*) of ignorance etc.'; or 'one who is freed of all (mental and spiritual) coverings'; fig. 'one who reveals (the truth)', used as an epithet of a Buddha.

3. BIRTH OF PRINCE SIDDHATTHA [Jātaka-Nidānakathā].—This piece describes the birth of Prince Siddhattha in the garden of Lumbinī, situated between Kapilavatthu and Devadaha. Here we are told that ten months after the conception, the queen Māyā wished to visit her paternal homestead in Devadaha. Accordingly, the king arranged for her journey. The labour-pain (*kammaṇa-vātā*) started when she, in a palanquin, had just arrived at the garden of Lumbinī on her way to Devadaha. She stood holding a branch of a great *sālā*-tree, and when a curtain was drawn round her, even while standing, she was delivered of the child. The four 'benevolent' Mahā-brahmas received the new born babe in a golden net, and streams of water came down from the sky to wash and refresh the bodies of the mother and her child. The babe was brought back to Kapilavatthu on the day of his birth, and his mother died seven days later. The account is represented in Buddhist sculpture.

According to the commentator, on the day of the Bodhisatta's birth in the Lumbinī garden, the lady mother of Rāhula, Channa the attendant, Kāludāyī the minister, Kanthaka the royal horse, the great Bo-tree and the four round pots full of treasure also came into being.

Pattana telam viya—like oil in a vessel (i.e., safely and comfortably). *Pariharitvā* (gerd., *pari* + *√hr* + *tvā*)—having taken care of, looking after, protecting. *Ichām' aham* (= *icchāmi* + *aham*)—I wish. *Kula-santakam* (adj.)—belonging to (my) family, property of (my) clan. *Devadaha*—N. of a township (*nigama*) of the Sākīyas. The name probably originated from a lake (*daha*) which was used by kings for their



sports (*devā vuccanti rājāno, tesam maṅgala-ḍaḥo*—C.). This city was the birth-place of the Buddha's mother Māyā and of his foster-mother Pajāpatī-Gotamī as well as of their companions who married the Sākiyas of Kapilavatthu. The Buddha stayed there during his tours and preached on various topics. *Samam kāreteṭṭā*—having made (the road) plain. *Sovanna-sivikāya* (f.)—in a golden palanquin. *Ukkhipāpetvā* (caus. gerd., *ut + √kṣip + āpe + tvā*)—having caused to be taken up, supported. *Mahantena parivārena*—with a great retinue. *Lumbinī-vana*—N. of a pleasure-grove of sāla-trees that lay between the two cities of Kapilavatthu and Devadaha. It belonged to the people of both cities. It was in this park or garden that the Buddha was born. King Asoka (3rd cent. B. C.) visited this sacred spot and marked it out with a stone pillar. The park is now known as Rummindei, lying inside the Nepal frontier and two miles north of Bhagavanpura. *Eka-phāliphullam* (fr. *-pariphullam*, or *-phāliphullam*)—'one mass of fruits and flowers'; 'in full bloom all over'. *Cittalatā-vanam*—N. of a pleasure-wood in the Tāvātimsa heaven. It is said that the place was a wood of variegated creepers (= *vicitra-latā-vanam*) bearing many coloured flowers. *Su-sajjita-āpānamandalam*—a well-decorated drinking-hall. *Tasmim samaye...viya ahosi*.—At that time, from the roots to the topmost branches, it was one mass of fruits and flowers; and amidst the branches and flowers swarms of five-coloured bees and flocks of birds of different kinds roamed singing sweetly. The whole of the Lumbinī grove was like the Cittalatā (lit. a wood of variegated creepers), or the well-decorated banqueting-hall of some mighty king. *Kīṭukāmā*—the desire of sporting, playing, or amusing. *Garhītukāmā* (adj.)—wishing to take hold of. *Su-sedita-vett'-aggam viya*—'like the point of a reed or cane heated by steam'; the word *sedita* (Skt. *svedita*, pp. of *sedeti*, caus. of *sijjhati* of *√vid*, to boil) means 'heated', 'moistened'; hence softened and bent. *Sānim* (f. acc.)—a screen, curtain. *Parikkhipitvā* (gerd., *pari + √kṣip + tvā*)—throwing round; having encircled, surrounded. *Suddhacittā* (adj.)—pure of heart, pure-minded. *Sampattā* (pp. of *sampāpuṇāti* fr. *saṃ + pa + √āp*)—arrived, present. *Attamanā* (f.)—pleased, joyful. *Nissenīto* (f., abl., cp. Skt. *nīhārentī*)—from a ladder or a flight of stairs. *Thitako* (adj.)—while standing up, erect. *Visado* (adj., Skt. *viśada*)—clean. *Sakkār-attham*—in honour of. *Sarīre* (acc. pl.)—bodies. *Utum gāhāpesum*—lit. 'caused (the bodies of the Bodhisatta and his mother) to take season', i.e., refreshed (their bodies by washing etc.). *Bodhisatto pana ... gāhāpesum*.—The Bodhisatta came out of his mother's womb like a preacher of the doctrine descending from a seat used for preaching, or

like a man descending from a ladder, erect, stretching out his both hands and feet, pure, clean and shining like a gem placed on fine cloth of Bārāṇasī. Even though this was so, two showers of water came down from the sky in honour of the Bodhisatta and his mother, and refreshed their bodies.

4. PREDICTION OF KĀLADEVALA [Jātaka-Nidānakathā].—This piece has an air of romance about it. The sage Kāladevala, otherwise known as Asita, was the family *guru* of King Suddhodana. Later, with the king's permission, he renounced the world, became an ascetic and in due course developed the *Iddhi* powers. He would often spend the day-time in the *deva*-worlds. Once, while in Tāvātimsa, he saw that jubilations were going on over the birth of Prince Siddhattha. The ascetic got an indication from the gods themselves about the prospective enlightenment of the prince. He hurried to the palace of Suddhodana to see the divine babe. The romance lies in the grand old man, before whose eyes the world grew dark, welcoming and bowing down to the child, before whose eyes the world opened bright. Looking at the auspicious marks on the Bodhisatta's body and considering that the child would, without doubt, become a Buddha, Kāladevala smiled. Then realising that he himself would be reborn in the *Arūpa*-world before that time and would not therefore be able to see the child as a Buddha and hear him preach, the ascetic wept and was sad.

An earlier but highly poetical account of the episode is to be found in the present Selections (pp. 43 f.), taken from the introductory verses of the *Nālaka-Sutta* in the *Suttanipāṭa*. This episode, too, became a favourite theme for artistic representation.

Kulūpako (for *kulūpago* = *kula* + *upa* + *go*)—one who frequents a certain family (for alms etc.); a family friend or preceptor. *Attha-samāpatti-lābhi*—one who has reached the eight (stages of religious) attainments. The eight attainments are : the four *Jhānas* (stages of meditation) and the four realms comprising (1) *ākāśānañcāyatana* (the realm of the infinity of space), (2) *viññānañcāyatana* (the realm of the infinity of consciousness), (3) *ākāśañcāyatana* (the realm of nothingness), and (4) *n'eva-saññā-nāsañcāyatana* (the realm of neither perception nor non-perception, hence realm of neither consciousness nor unconsciousness). *Bhattakiccam katvā*—having finished (his) meal (lit. 'meal-performance'). *Divāvihār'atthāya* (dat.)—for (his) mid-day rest. *Tāvātimsa* (= *tayo* + *timsa*, cp. Vedic *trayastrimśat*)—the number 33 ; *Tāvātimsa-bhavanam* (acc.)—to the world or realm of the thirty-three gods, otherwise called Sakka's heaven. *Mārissa* (voc.)—used as an endearing



or respectful term (*piya-vacanam garu-vacanam*) of address, generally translated by 'Sir'. *Bodhitale* (loc.)—at the Bodhi-terrace, under the Bo-tree. *Dhammacakkam pavattessati*—lit. 'he will set rolling the Wheel of Righteousness', i. e., 'he will found a Kingdom of Righteousness'. *Buddha-līham* (f.)—department or grace of a Buddha. *Daṭṭhum* (inf., $\sqrt{dṛś} + tum$)—to see. *Lacchāma* (an optional form of *labhissāma*, fut. 1st pers. pl of \sqrt{labh})—we will get (an opportunity). *Oruṇha* (gerd., *ara* + $\sqrt{ruh} + ya$)—descending, coming down. *Paṇṇattāsane nisinno*—seated on the appointed seat. *Ālambaka-paṭiyattam*—dressed and adorned; *paṭiyatta* (pp., *paṭi* + $\sqrt{yat} + ta$)—got ready, dressed. *Abhihari* (*abhi* + $\sqrt{har} + nor$. 3rd pers. sg.)—brought. *Uttāy' āsanā* (abl.)—rising from (his) seat. *Paṇḍahesi* (caus., *pa* + $\sqrt{ganh} + e + nor$. 3rd pers. sg.)—lit. 'caused (his hands) to be stretched out' (as a token of respectful greeting), i. e., paid homage. *Lakkhaṇa-sampattim*—the wealth of marks or signs (in the body). *Avajjīvā* (gerd., *ā* + $\sqrt{vrj} + tvā$)—paying attention, looking at, noticing. *Upadhārento* (pr. p. fr. *upadhāreti*, caus. of *upa* + \sqrt{dhr} , 'to hold or take up')—reflecting, realising, concluding. *Nissamsayam* (adv.)—without doubt, definitely, certainly. *Sītam* (nt., Skt. *smitam*, pp. of \sqrt{smi})—smiled. *Buddha-bhūtam*—one who has become a Buddha. *Antarā* (adv.)—lit. 'in between'; fig. during, meanwhile. *Bodhetum* (inf. of *bodheti*, caus. of *bujjhati* fr. \sqrt{budh} , 'to understand')—to be taught or enlightened. *Asakkuneyyo* (= *a* + *sakkuneyya* fr. $\sqrt{śak} + ya$)—not to be able. *Arūpabhava*—in the formless existence. This is one of the four divisions of existence. The four divisions are: *Kāma-bhava*, *Rūpa-bhava*, *Arūpa-bhava* and *Lokuttara*. *Jāni* (f., Skt. *hāni*)—loss. *Mahatī vata me jāni bhaviṃsati*.—Great, indeed, will be my loss. *Antarāyo* (= *antara* + *āya* fr. \sqrt{i} , 'to come')—lit. 'coming in between', i. e., obstacle, danger, accident to.

5. SIDDHATTHA AT THE STATE PLOUGHING [Jātaka-Nidānakathā].

—This piece narrates an incident in the life of Prince Siddhattha who, in his childhood, displayed a wonder or miracle by plunging himself into deep meditation. One day, he was taken by his father to the state ploughing. On reaching the spot, King Suddhodana had the child's couch laid out under a jambu tree; and over the couch he had a canopy spread and round it a curtain hung. Then leaving the child there in charge of nurses, the king went away to plough with the farmers. The nurses, attracted by the festivities, left the child alone on the couch and came out from within the curtain. Prince Siddhattha, looking all round, and seeing no one, got up quickly, seated himself cross-legged, and holding his breath, sank into the first *Jhāna*. When



the nurses returned they found the child of their master (*ayyaputto*) sitting cross-legged in a trance, the shadow of the jambu-tree remaining still all round in order to protect him. The matter was reported to the king who came hurriedly, saw that miracle, and did homage to his son.

Vappa-maṅgalaṃ—the so-called Ploughing Festival. *Ahata-vattha-nivatthā* (adj.)—clad in new garments. *Kājakule* (loc.)—in the king's court or palace. *Kammanta* (Skt. *karmānta*)—work, business, occupation. *Yoḍiyati* (Pass. of *yojeti*, caus. of *yuṇjati* fr. \sqrt{yuj} , 'to join'; 'to yoke')—are yoked. *Balivadda-rasmi-yottehi*—with the oxen-reins and ties. *Rajata-parikkhatāni* (adj.)—ornamented with silver. *Bāhala-pālāso* (adj.)—thick with leaves. *Sanda-cchāyo* (adj.)—giving a dense shade. *Suvanna-tārā-khacitaṃ*—inlaid with stars of gold. *Vitānaṃ* (fr. $\sqrt{vi} + \sqrt{tan}$, 'to spread out')—a canopy, an awning. *Sāni-pākārena*—by a screen-wall. *Ārakkhaṃ*—a guard. *Sesa-naṅgalāni*—the rest of the ploughs. *Ita e'ito ca*—this way and that way. This expression is used as a phrase in Pali. *Orato* (abl.)—from this side. *Pāraṃ* (acc.)—to the other side. *Etaṃim thāne mahāsampattiṃ anubhosi*.—On this occasion (the king) had great success. *Dhātiyo* (nom. pl. of *dhāti* (f.), Skt. *dhātrī*)—nurses. *Pallaṃkaṃ* (Skt. *paryāṅkaṃ*) *ābhujitvā*—lit. 'bending (the legs) in crosswise', i.e., sitting cross-legged. This is a phrase in Pali. *Anāpāne* (nt., *āna* + *apāna* fr. \sqrt{an} , 'to breathe')—'in-breathing and out-breathing', inhaled and exhaled breath. *Pariggahetvā* (caus. gerd. of *parigaṇhāti* fr. $\sqrt{pari} + \sqrt{grh}$, 'to hold')—holding, taking up. *Paṭhama-jjhānaṃ* (acc.)—the first stage of *Jhāna* (Skt. *dhyāna*), or meditation. Four successive stages of *Jhāna* are mentioned. *Nibbattesi* (caus. aor. of *nibbattati* fr. $\sqrt{ni} + \sqrt{vat}$, 'to arise')—practised, performed. *Thokaṃ* (adv.)—a little. *Cirāyimsu* (Denom. fr. *cira*, aor. 3rd pers. pl.)—(they) delayed. *Ativattā* (Skt. *atīrṣṭā*; pp. of *ativattati*)—passed beyond, turned round (= *atikkantā*—C.). *Sesa-rukkhānaṃ...huvā atthāst*.—The shadows of the other trees turned round, but (the shadow) of that (jambu) tree remained (steady) in a circular form. *Pāṭihāriyaṃ* (nt.)—wonder, miracle.

6. SIDDHATTHA'S ACCOMPLISHMENT IN ARCHERY [Jātaka-Nidāna-kathā]—This piece tells us how Prince Siddhattha, in his sixteenth year, exhibited various feats in archery with unsurpassed skill, and proved his manly prowess to the satisfaction of his kinsmen.

Anukkamena (adv.)—gradually, in due course. *Tiṇṇaṃ utūnaṃ anuccharike* (adj., qualifying *pāsāde*)—suitable for the three seasons. *Nava-bhūmakam*—having nine stories or floors. *Nāṭakiyo* (f.)—dancing girls. *Upaṭṭhāpesi* (caus., *upa* + $\sqrt{thā} + \sqrt{āpe}$ + aor. 3rd pers. sg.)—provided.



Nippurisehi turiyehi paricāriyamāno—lit. attended by musical instruments which were played 'without men' i.e., attended by a band of female instrumental musicians, by 'a female orchestra'. *Bodhisatto devo viya pāsādesu viharati*.—The Bodhisatta, surrounded by well-adorned dancing girls, like a god surrounded by troops of nymphs, and attended by female instrumental musicians, lived, as the season changed, in each of these mansions in enjoyment of great prosperity. *Rāhula-mātā*—The mother of Rāhula, said of the wife of Prince Siddhattha. She had other names: Yasodharā, Bhaddakaccā, Gopā etc. Here she is referred to by the name of her son as *Rāhula-mātā*. This suggests that it was a dignified way of denoting a lady who had become a mother (cp. *Tivāla-mātu*, 'of Tivāla's mother', an appellation of Asoka's second queen Kāluvākī, mentioned in Asoka's Queen's Edict). *Rāhula-mātā* was the daughter of Suppabuddha of Devadaha. She was born on the same day as Siddhattha whom she married at the age of sixteen. *Kilāpasuto* (adj.)—devoted to sport, bent on enjoyment. *Samgāme paccupaṭṭhite* (loc. abs.)—if war should break out. *Ettha kiṃ pattakāle maññasi*.—Now what do you think you should do about this? *Bheriṇ-carāpetha*—lit. 'please make the drum go round', i.e., proclaim by beat of drum. *Ito* (abl.)—from now. *Akkhaṇavedhī* (fr. -vedhin, adj. qualifying *dhanuggahe*)—those (archers) who take arrows and shoot as fast as lightning (*akkhaṇam vuccati vijju*—C.). *Vālavēdhī* (fr. -vedhin)—those (archers) who split even a hair. There are four kinds of archers, viz., *akkhaṇavedhin*, *vālavēdhin*, *saddavedhin* and *saravedhin*. *Sannipātāpetvā* (caus. gerd. of *saṃ + nipatati*)—having caused to come together, having brought together. *Asādhāraṇam* (adj.)—unsurpassed. *Dvādasavidhaṃ sippam*—a twelve-fold feat. The feats with the bow are described in the Sarabhaṅga-Jātaka (*Jāt.*, V, 129 ff.). *Āgatanayena*—as handed down, as is told. *Nātisaṃgho*—the assembly of (his) kinsmen. *Nikkamkho* (adj.)—free from doubt.

7. THE FOUR OMENS [Jātaka-Nidānakathā].—This piece takes up the thread of Prince Siddhattha's life from his sixteenth year and leads up to the twenty-ninth, a period of thirteen or fourteen years during which King Suddhodana took all precautions against his son's coming across any of the four 'sights' which, according to the astrologers' prediction, might impel him to renounce the world. But in spite of all the precautions taken by the king in this regard, Siddhattha came across the four sights, one after the other. These sights are technically called *Cattāri Pubbanimittāni* ('the Four Omens'). *Nimitta* means a sign serving as a cause of reflection or consideration, a thought-inducing symbol. The four *Pubbanimittas* (lit. 'previous signs') were: (1) the sign

of decay-and-decrepitude, (2) the sign of disease, (3) the sign of death, and (4) the sign of renunciation. Thus, the first three were suggestive of the problem of misery (*dukkha*) and the fourth was indicative of the means of escape therefrom (*dukkha-nirodhagāminī paṭipadā*). Hence the legend is interesting as it seeks to represent incidents in the life of Siddhattha as preparing the way for the doctrines which he, as Buddha, later promulgated.

According to the *Dīghabhāṣakas*, Siddhattha encountered all the four sights on one and the same day. The *Dīghabhāṣakas* (p. 7, l. 29) were those reciters of the canon who based their opinion on the authority of the *Dīgha-Nikāya*.

Uyyānabhumiṃ (acc.)—to the pleasure ground. *Paṭisunitvā* (gerd., *paṭi* + $\sqrt{\text{śru}}$ + *tvā*)—having consented, agreed. *Kumudapattavaṇṇe* (adj., acc. pl.)—those having the colour of the white lotus petals (said of Sindhava horses). *Maṅgala-sindhava* (acc. pl.)—state horses of the Sindhava breed. *Paṭivedesi* (caus., *paṭi* + $\sqrt{\text{vid}}$ + *e* + aor. 3rd pers. sg.)—made known, informed. *Abhisambujjhana-kāle*—the time for the attainment of the Enlightenment. *Jarājajjaram* (adj.)—feeble with old age. *Khaṇḍa-dantaṃ* (adj.)—having broken teeth. *Palita-kesaṃ* (adj.)—having grey hair. *Vamkaṃ* (adj.)—bent down. *Obhagga-sariraṃ* (adj., Skt. *avabhaṅga*.)—broken down in body. *Daṇḍa-hatthaṃ* (adj.)—taking a stick in (his) hand. *Pavedhamānaṃ* (pr. p., *pa* + $\sqrt{\text{vyath}}$ + *māna*)—trembling. *Dassesuṃ* (caus. of $\sqrt{\text{dṛś}}$ + aor. 3rd pers. pl.)—they showed (him). *Kesāpi 'ssa na yathā aññesaṃ*.—The hair of this man is not as that of other men. *Mahāpadāna*—N. of the fourteenth Sutta of the *Dīgha-Nikāya*. It gives an account of the general events connected with the advent of a Buddha, with details of seven Buddhas preceding Gotama Buddha by way of illustration. *Dhī-r-atthu vata* etc.—Shame indeed be upon life! since the old age of what is born will appear. The word *Dhī* or *Dhī* (Skt. *dhik*) is an exclamation of reproach and disgust, used with acc. or gen. *Samvigga-hadayo* (adj.)—having agitated heart. *Paṭinivat-titvā* (gerd., *paṭi* + *ni* + $\sqrt{\text{vat}}$ + *tvā*)—having turned back, having returned. *Kasmā maṃ nāsetha*.—Why do you ruin me? *Satiṃ na karissati*—(he) will not think of. *Adḍhayaṇe adḍhayaṇe*—at a distance of half a *yojana* or league (1 *yojana* = about 8½ miles = 4 *gāvutas*). *Heṭṭhā-vuttanayena*—in the manner stated before, as said before. *Samvidahitvā* (gerd., *saṃ* + *vi* + $\sqrt{\text{dhā}}$ + *tvā*)—having arranged, appointed, provided. *Samantato*—all round. *Kālakataṃ* (adj., acc. sg., also as *kālaṃkataṃ*)—lit. 'one who has made an end of his life-time', i.e., dead. *Sunivatthaṃ* (pp. of *su* + *nivasaṃ*, Skt. *su* + *nivaste*, fr. $\sqrt{\text{vas}}$, 'to



stay')—well-clothed, well-dressed (with the inner garment). *Supārutam* (pp. of *su + pārupati*, Skt. *prāvṛṇoti* fr. *prā + √vr*, 'to cover') —well-covered (with the upper garment). *Pabbajitam* (pp. of *pabbajati*, Skt. *pravrajati* fr. *pra + √vra*, 'to go forth')—lit. 'one who has gone out from home'; one who has given up the worldly life and adopted the life of a recluse or ascetic, i.e., ordained. *Rucim uppādetvā* (caus. gerd. of *uppajjati* fr. *ud + √pad*, 'to arise')—having produced a liking, finding pleasure in. *Sārathi kiñcāpi agamāsi*.—As (at that time) no Buddha at all appeared (in the world), the charioteer understood neither what a recluse was nor what were his merits; but by the power of the gods he said: "This man is a recluse, sir"; and he described the advantages of renouncing the world. That day the Bodhisatta, finding pleasure in renunciation, went to (his) pleasure-garden (lit. pleasure-ground).

8. MAHĀBHINIEKKHAMANAM [Jātaka-Nidānakathā]—This piece is but a sequel of the preceding one. It presents a description of the return of Prince Siddhattha from the pleasure-garden. The drive to the garden was a pompous royal procession. There is reference here to professional bards and chanters (*sūta-māgadha-bandakā*), whose business it was to proclaim the glory of kings and princes on occasions of processional march. The Four Omens had already brought a change in the mind of Siddhattha. While he was returning to the city, he received the news of the birth of his son. But as he was in an agitated and pensive mood, he viewed even this news as a hindrance (*rāhulo jāto, bandhanam jātam*). He thrilled at the utterance of the word *nibbuta* ('calmed'), which at once gave him the idea of *nibbāna* ('extinction of sense-desires'). He therefore thought that he should renounce the world and seek Nibbāna. As he was deeply thinking about the problem, naturally his mind became detached from the charming musical performance given by a party of dancing girls in the palace. The chamber in which the performers fell asleep in indecent disorder, appeared to him as a veritable charnel ground littered with rotting corpses, and he resolved to accomplish the Great Renunciation.

Sabba-tāḍavacaresu (loc. abs.)—all musicians (having shown). *Paṭibhāṇāni* (acc. pl.)—skills. *Sūta*—a bard *Bandakā* (pl.) eulogists. *Thutighoschi*—with shouts of praise. *Sambhavantesu* (pr. p., used in loc., *sam + √bhū + nta*)—when producing. *Ath' assa abhirūhi*.—And when he was adorned with all embellishments, —when the musicians were honouring him with words of 'victory', 'joy', and the like,—when the bards and eulogists were bringing forth words of good luck and shouts of praise in various ways,—he ascended his splendid chariot, decorated with all embellishments. *Tutthim* (f.)—pleasure, joy. *Nivedetha* (caus.

of *ni + √vid*)—make known. *Sāsanaṃ pahīni*—sent a message. *Rāhulo* (= *bandhanaṃ*)—a bond, hindrance, impediment. *Nattu* (fr. *nattar*, Skt. *naptr*, declined like *katr*, also *nattā* in nom. sg.)—grandson. *Upari-pāsāḍavara-tala-gatā* (f.)—she who has gone to the flat roof of the upper story of a palace. *Rūpa-sirim*—beauty and majesty. *Pīti-somanassa-jātā* (adj.)—being pleased and delighted. *Udānaṃ udānesi*—uttered (this) utterance of joy. The term *Udāna* means an emotional or inspired utterance which proceeds from a feeling of joy and pleasure, and sometimes of sorrow. *Nibbuta* (Skt. *nirvṛta*, pp. of *nis + √vr*, 'to quench'; 'to cease')—calmed, pacified; extinguished. *Kasmim nu kho nibbuta, hādayaṃ nibbutaṃ nāma hoti*.—But what being pacified, can the heart be at peace? *Viratta* (pp. of *vi + rajjati* fr. *√rañj*, 'to be attached')—unattached. *Kilesesu viratta-mānasassa*—to him whose mind was free from corruptions. *Sabbakilesa-darathesu* (loc. abs.)—the cares or troubles arising from all corruptions. *Sāvesi* (caus. aor. of *sunāti*)—made (me) hear. *Nikkhamma* (gerd., *ni + √kram + ya*)—going out (from home). *Ācariya-bhāgo*—a teacher's fee. *Muttāhāraṃ* (acc.)—a string of pearls. *Paṭibaddha-citto* (adj.)—one whose heart is bound in love, enamoured. *Paṇḍakāraṃ*—a present. *Tāvad-eva ... niddaṃ okkama*.—At that very moment women, decorated with all embellishments, skillful in the dance, song, and the like, and lovely as celestial maidens, waited on him with their musical instruments of different kinds, and inducing him to sport, applied themselves to dancing and to vocal and instrumental music. The Bodhisatta, whose heart was free from corruptions, took no pleasure in the dance and the rest, and fell asleep. *Kim-atthaṃ kilamāma*.—Why should we weary ourselves? *Ajjhottaritrā* (gerd., *adhi + ava + √str + tvā*)—having spread over. *Gandhatela-padipā jhāyanti* (Skt. *kṣāyanti* fr. *√kṣai* or *√kṣi*, 'to waste away')—Lamps fed with sweet-smelling oil were burning. *Dante khādantiyo*—clattering the teeth. This is a phrase in Pali. *Kākacchantiyo* (adj.)—snoring. *Bodhisatto pabujjhitrā* etc.—The Bodhisatta, waking up, sat cross-legged on the couch, and saw those women with their stock of musical instruments laid aside and sleeping, —some having phlegm flowing from their mouth and with their bodies wet with saliva, some clattering their teeth, some snoring, some talking confusedly, some with their dress in disorder,—all appearing as vulgar, horrible and uncomfortable. *Vippakāraṃ*—change (in their appearance). *Bhiyyoso-mattāya* (Skt. *bhūyasya mātṛāya*)—in a higher degree, still more; exceedingly. *Mahābhīnikkhamanaṃ* (Skt. *niṣkramaṇaṃ*)—lit. great departing; fig. great renunciation. *Ummāre* (loc.)—on the threshold. *Channa*—N. of Prince Siddhāttha's charioteer and companion.



He was born on the same day as the prince. When Siddhattha left the household life, Channa rode with him on the horse Kanthaka as far as the river Anomā. *Asa-bhaṇḍakam*—horse-trappings. *Sumana-paṭṭa-vitānassa hetthā*—under a canopy of cloth beautified with a pattern of jasmine flowers. *Ajja mayā imam-eva kappetum vaṭṭati*—This is the very one I ought to saddle today. *Gabbha-dvāram*—chamber-door. *Ammāṇa* is a certain measure of capacity = five or six bushels. *Abhippakkiṇṇa* (pp. of *abhi* + *pakirati*)—*sayane*—on a bed strewn with. *Sacāham* (= *sace* + *aham*)—if I. *Apanetvā* (gerd., *apa* + *√nī* + *tvā*)—having taken away, removed. *Ullamghitrā* (gerd., *ud* + *√lamgh* + *tvā*)—leaping up. *Assavarassa piṭṭhi-vara-majjhagato* etc.—Seated in the middle of the excellent back of the excellent horse, (the Bodhisatta) made Channa catch hold of its tail. *Adḍharatṭa-samaye*—at midnight. *Adhivatthā* (f., pp. of *adhi* + *vasati*)—living in, residing. *Pāyāsi* (*pa* + *ā* + *√yā* + aor. 3rd pers. sg.)—(he) set out, started.

9. PABBAJĀ [Jātaka-Nidānakathā].—Chronologically, the account of *Pabbajjā* ('formal initiation into asceticism'), comes after that of *Mahābhīnikkhamāṇa* ('Great Renunciation'). Prince Siddhattha did not receive initiation at the hands of any *guru*. It was a very simple form devised by himself. He cut off his hair-locks with his own hands by means of a sword and equipped himself with the eight requisites of a recluse (*aṭṭha-saṃyasa-parikkhārā*), offered by the great angel Ghaṭikāra. This initiation took on the farther bank of the river Anomā, which was situated at a distance of 30 *yojanas* (i.e., about 250 miles) from Kapilavatthu. The spot, it is said, was reached by a night's horse-ride, crossing the boundaries of three separate kingdoms (*tiṇi rajjāni atikkamma*), which were probably the kingdom of the Sākiyas of Kapilavatthu, that of the Mallas of Kusinārā and that of the Mallas of Pāvā.

Anomā—N. of a river thirty leagues (*yojanas*) to the east of Kapilavatthu, where Prince Siddhattha went after leaving home. There was a mango-grove called *Anūpiya* near by (see next piece). The *Anomā* and *Anūpiya* are said to have been equidistant from Kapilavatthu and Rājagaha. It was on the bank of the river *Anomā* that Siddhattha cut off his hair-locks and put on an ascetic garb. The *Anomā*, identified with the modern Aumi, seems to have meant 'Glorious' or 'Illustrious'. It was eight *usabhas* in breadth. *Pārīma-tīra*—on the farther bank, the shore on the other side (as opposed to *Orīma-tīra*, 'the shore on this side'). *Oruyha* (gerd., *ava* + *√ruh* + *ya*)—having descended. *Rajata-paṭṭa-sadise vālukāpuline*—on the sandy beach resembling a sheet of silver. *Labbhā*

(indecl.)—allowable, possible (= *sakkā*), used with inf.; usually in negative sense as a prohibitive particle. Thus, *na labbhā tayā pabbajitum*—you should not be allowed to leave the world. *Tikkhattum* (adv., Skt. *trikṛtvah*)—thrice, three times. *Paṭibāhitvā* (gerd., *paṭi* + √ *bāh* + *tvā*)—refusing. *Paṭicchāpetvā* (caus. gerd. of *paṭi* + *icchati* fr. √ *iṣ*, 'to wish')—having delivered. *Samāṇa-sārubbā*—suited for a recluse. *Moliyā* (f. inst., cp. Skt. *mauli*)—(together) with the turban or diadem. *Caḷaṃ* (acc.)—crest. *Dakkhiṇato'āvattamānā*—curling from the right. *Alliyiṃsu* (*ā* + √ *li* + aor. 3rd pers. pl.)—stuck to (the head). *Massuṃ* (Vedic *śmaśru*)—the beard. *Puna kesa-massu-ohāraṇa-kiccaṃ nāma nāhoṣi*—There was no need at all to shave either hair or beard any more. *Buddh'-antaraṃ*—a Buddha-interval, the period between the appearance of one Buddha and the next. *Jaraṃ appattena mittabhāvena*—by the friendship which had not grown old (in that long interval). *Samāṇa-parikkhāraṃ*—the requisites of a recluse. They are mentioned as eight: the 3 robes (*ticcivaraṃ*), the alms-bowl (*paṭṭa*), a razor (*vāsi*), a needle (*sūciṃ*), the girdle (*bandhanaṃ*), a water-strainer (*parissāvana*). *Yutta-yogassa bhikkhuno* (gen.)—lit. of a monk who is engaged in endeavour (*yoga*), i. e., earnest in endeavour. *Arahaddhejaṃ*—the symbol or external mark of an *Arhat* or 'perfect person'. The text uses it (p. 10, l. 19) as a synonym of *uttama-pabbajjā-vesaṃ* ('excellent ascetic garb'). *Mama vacanena*—'in my name'. This is a phrase in Pali.

10. ARRIVAL AT RĀJAGĀHA [Jātaka-Nidānakathā].—This piece narrates the Bodhisatta's arrival at Rājagāha on foot from the bank of the river Anomā. The distance from the river to Rājagāha was thirty leagues, which the Bodhisatta actually took seven days to walk, and not one day only (*ekadivāsen' eva*), as erroneously stated in the text (p. 10, l. 24). Bimbisāra, the then reigning king of Magadha with his capital at Rājagāha, met him and offered him the entire sovereignty (*sabbam issariyaṃ*). This the Bodhisatta refused, expressing the purpose of his renunciation. The king, however, wished him success in his quest, and won from him a promise to visit first Rājagāha as soon as he had become a Buddha (*Buddhabhūtena*). From Rājagāha the Bodhisatta went to Ājāta-Kālāma and then to Uddaka, the son of Rāma, and learnt their doctrines. Not being satisfied with their systems, he left the place and went to Uruvelā.

Anūpiya—N. of a mango-grove near the bank of the river Anomā. *Vitināmetvā* (gerd. of *vi* + *ati* + *nāmeti*)—having spent (the time). *Rājagāha* (Skt. *Rājagṛha*) is modern Rajgir in South Bihar. It was the capital of Magadha in Buddha's time. An earlier name of Rājagāha was



Giribbaja (Skt. Girivraja), so called because it was surrounded by five hills, namely Paṇḍava (Skt. Pāṇḍava), Vebhāra (Skt. Vaibhāra), Vepulla (Skt. Vāipulya or Vipula), Gijjhakūṭa (Skt. Grdhrakūṭa) and Isigili (Skt. Rṣigiri). *Sapadānaṃ* (adv.)—According to some, the word *padānaṃ* is equivalent to Skt. *pradānaṃ* or *dānaṃ*, and the word *sapadānaṃ* means 'with best wing, offering'; thus the expression *sapadānaṃ piṇḍāya cari* would mean 'he walked for alms-begging with whatever alms already bestowed on him'. According to others, the word *sapadāna* should be explained as *sapadī* ('instantly') + *ayana* ('moving, passing') = *sapadī'āyana* = *sapadāna*, with the loss of *ya* as in *Kaccāyana* = *Kaccāna*; and the whole expression would be taken as 'he walked for alms with a constant speed, with the same steps', i.e., without a stop (see *Milinda*, p. 428). *Samkhobhaṃ* (nt.)—agitation, commotion. *Bhaṇe* (√*bhaṇ* + opt. 1st pers. sg.)—I (should) say. *Missaka-bhattaṃ saṃharitvā*—having collected mixed food. *Alaṃ me attakaṃ yāpanāya*—this much is enough for my sustenance. *Āraddho* (pp., ā + √*rabh* + ta)—started, began (to). *Antāni* (nt., fr. Vedic *ānta*)—intestines, bowels. *Parivattitvā* (gerd.)—having turned. *Nikkhamanākāra ppattāni*—as if they would come out. *Tena attabhāvena*—in that birth. *Paṭikkūlādharena*—by that disagreeable or unpleasant food. *Atṭiyamāno* (pr. p. of *atṭiyati*, Denom. of *atṭa*, Skt. *ārta*, pp. of *ardati* fr. √*rd*, 'to afflict')—being troubled, distressed. *Ti vassika*—for the three seasons. *Nān'agga-rasahi*—with various curries of the best quality of taste. *Pamsukūlikam* (acc.)—one who wears clothes made of rags taken from a dust heap, one clad in ascetic garb. *Nibbikāro* (adj.)—unchanged, steady. *Iriyāpathasmiṃ pasīditvā*—being pleased at (his) way of deportment (lit. postures), i.e., at (his) good conduct. There are four *Iriyāpathas* or postures of life, viz., walking, standing, sitting and lying down. *Niggyādesi* (caus., ni + √*yāt* + e + aor. 3rd pers. sg.)—dedicated, presented. *Bodhisatto . . . āgantabban'ti*—The Bodhisatta said: "In me, O King! there is no desire for material objects or for sinful thoughts. It is in the hope of attaining to supreme enlightenment that I have left all (lit. I am out)". When the king was unable to win his approval, though he asked it in many ways, he said: "Certainly you will become a Buddha, but after your Buddhahood you ought to come to my kingdom first". *Ālāra-Kālāma* and *Uddaka-Rāmaputta* (p. 11, l. 14)—They were the ancient teachers. Siddhattha learnt from Ālāra-Kālāma the psychic process of attaining to the eight states of Trance (*aṭṭha-samāpattiyo*), and also met Uddaka, son of Rāma. (For *aṭṭha-samāpatti*, see p. 73 under the piece No. 4). Ālāra was a person's name and Kālāma was his clan name.

Probably both of them were Kṣatriya teachers. *Uruvelā*—This is the name of the sandy tract, now famous as Bodh-Gayā, on the banks of the river Nerañjarā (Skt. Nairañjanā), also called Phalgu.

11. SIX YEARS OF ASCETICISM [Jātaka-Nidānakathā].—This piece contains a vivid account of six years of austerity (*dukkarakārikā*), practised by Siddhattha at Uruvelā. He took recourse to this rigorous practice, because it was then believed to be the only way of attaining to *Bodhi* (*bodhāya magga*), but abandoned it when he found it useless.

Koṇḍañña—He was the son of a very wealthy Brahmin family of Doṇavatthu near Kapilavatthu. When Prince Siddhattha was born he came with the eight eminent brahmins who were invited by King Suddhodana to prognosticate, and though he was then quite young he declared definitely that the babe would be a Buddha. Thereafter he lived awaiting the Bodhisatta's renunciation. When he had learnt that Siddhattha had renounced the world, he too left the world with four others and met the Bodhisatta at Uruvelā. After the Buddha's Enlightenment these five became his first converts and later were known as *Pañcavaggiyā* ('a group of five'), (see below). *Mahāpadhānaṃ*—a great exertion or struggle (in meditation). *Padahantaṃ* (pr. p. fr. *pa* + $\sqrt{dhā}$)—exerting, striving, making effort. *Pariceṇa-sammajjana*—sweeping out a cell or private chamber (meant for an ascetic or monk). *Vatta-paṭivattāya*—with all kinds of duty. *Santikāvacarā* (adj.)—those who stay near, close companions. *Koṭippattaṃ* (adj.)—lit. 'reaching the far end', i.e., uttermost, extreme. *Sabbaso* (adv.)—entirely, completely, fully. *Ahārūpacchedaṃ akāsi*—lit. he cut off the habit of taking food, i.e., fasted. *Ojaṃ* (f.)—nutritive essence (of food); 'the sap of life'. *Upasaṃharamānā* (pr. p., *upa* + *saṃ* + $\sqrt{hṛ}$ + *māna*)—procuring, supplying, providing. *Mahāpurisalakkhaṇāni*—the signs or characteristic marks or distinctive features of a great man. They are 32 in number. For the enumeration, see the *Lakkhaṇa-Suttanta* of the *Dīgha-Nikāya*, Vol. III. *App'ekadā* (*api* + *ekadā*, Skt. *apy-ekadā*)—"moreover once", sometimes. *Appāṇakaṃ* (adj., *a* + *pāṇa* + *ka*) *jhānaṃ*—a form of ecstatic meditation in which one becomes breathless (lit. lifeless). *Abhitunṇa* (pp., Skt. *abhitūṇa*, *abhi* + $\sqrt{tūr}$ + *na*)—overwhelmed, overcome, overpowered. *Visaṇṇi-bhūto* (adj.)—unconscious. *Caṅkamaṇa-koṭiyaṃ* (loc.)—in the far end of the cloister walk. *Bodhisatto pi patati*.—And the Bodhisatta thought: 'I will perform the uttermost penance'. He lived on one seed of the oil-plant, or one grain of rice or the like, and even fasted entirely. Though the gods procured and supplied the sap of life through the pores of his skin, he refused to take it. When by this fasting his body got extremely emaciated,



the gold-coloured body appeared dark ; and the thirtytwo signs of a great man became hidden. Moreover, one day, while exerting himself in breathless meditation, he was overcome by severe pain ; and he fell unconscious on the far end of the cloister walk. *Oḍḍhikaṃ āhāraṃ*—(ordinary) material food, *Pakatikāni* (adj. fr. *pakati*)—natural, in (their) original form. *Pañcavaggiyā* (adj.)—these who formed a group of five, namely, Koṇḍañña, Bhaddiya, Vappa, Assaji and Mahānāma. *Paṭivijjhitaṃ* (inf., *paṭi + √vyadh + tuṃ*)—to penetrate ; to acquire, master, comprehend. *Āhāriya-māno* (pr. p., *ā + √hṛ + māna*)—taking up, feeding, eating. *Bāhuliko* (adj. fr. *bahula*)—living in abundance. *Padhāna-vibbhanto* (adj.)—lit. 'with confused mind in meditation', i.e., given up exertion. *Sisaṃ nahāyitukāmassa ussāva-bindu-takkhaṇaṃ viya* etc.—“To think of getting our spiritual eminence through him is to act like a man, who wants to bathe his head, thinking of using a dewdrop.” This is a phrase in Pāli, which means 'to get only a very little of what is wanted', i.e., almost nothing. *Kiṃ no (=amhākaṃ) iminā*.—Of what use is this man to us ? *Isipatana*—a suburb of Banaras, famous for *Migadāya* or Deer Park. It was eighteen leagues from Uruvelā. It was here that Gotama, after his Enlightenment, met the *Pañcavaggiya* monks and preached his first sermon—the *Dhammacakka-ppavattana-Sutta*.

12. *SUJĀTĀ'S OFFERING* [*Jātaka-Nidānakathā*].—In this piece we have a charming episode of Sujātā's offering of rice-milk sweetened with honey (*madhu-pāyāsa*). The piece is important as suggesting a turning-point in the ascetic career of Siddhattha. The rice-milk offered by Sujātā was the only food on which the Buddha subsisted for forty-nine days after the attainment of *Bodhi* or Enlightenment. The piece is also noteworthy as containing a reference to tree-worship.

Senāni-nigama—It was a hamlet in Uruvelā. It is quite possible that it was formerly a cantonment, as its name implies. The word *nigama* means also a small town, market-place. At the entrance of this locality there was a banian tree (*nigrodha-rukkha*), which was believed to be the abode of a deity (*deva-tthānaṃ*). *Senāni-kuṭimbikassa gehe*—in the house of a land-lord of Senāni. *Sama-jātikaṃ kula-gharaṃ* (acc.)—a respectable family of equal rank. *Anu-samvaccaram*—every year. *Sata-sahasapaṇṇāsa*—by spending a hundred thousand (coins). *Bali-kammaṃ*—an offering of food. *Samijjhi* (aor. of *saṃ + ijjhati*)—took effect, fulfilled. *Laṭṭhimadhuka-vana* (Skt. *Yasṭimadhuka*)—Name of a wood, so called probably because of the “cane-honey” creepers that grew there. *Khīraṃsa bahelataṭṭha* etc.—aspiring after the quantity, sweetness and strengthening (or, nourishing) quality of milk. *Khīra-parivattanaṃ nāma*—what is

called conversion of milk. *Paccuṭṭhāya* (gerd., *paṭi + ud + √sthā* (= *sthā*) + *ya*)—rising up. *Duhāpēsi* (caus., *√duh + āpe + aor. 3rd pers. sg.*)—caused to be milked. *Bubbulā*—bubbles (Beng. *বুদ্বুদ*). *Dakkhindevattā* (adj., Skt. *-āvarta*, pp. of *ā + √vrt*, 'to move')—turning to the right. *Phusitam* (nt., Skt. *prṣat*)—a small particle; a drop. *Uddhanato* (nt. abl., Skt. *uddhmāna* fr. *ud + √dhvan*)—from the fireplace or oven (Beng. *উদান*). *Appa-mattako pi*—even the least. *Amma* (an endearing term of address)—'my dear!' *Ettake kāle*—in such a long time; ever. *Na diṭṭha-pubbaṃ*—not seen before. *Paṭijaggāhi* (imper. 2nd pers. sg. of *paṭi + jag-gati* = *jāgarati* fr. *√jagg*, 'to be awake')—lit. watch over, i.e., take care of, look after. *Turita-turitā* (f., pp. of *turati*)—in a hurry (Beng. *তড়িতাড়ি*). This is a phrase in Pali. *Bhikkhācāra-kālaṃ*—time for going round for alms-begging. *Āgamayamāno* (pr. p.)—awaiting. *Pācīna-lokadhātum*—the eastern region of the universe, i.e., facing the rising sun. *Paṭicchitum* (inf., *paṭi + √ṭ + tum*)—to accept, to receive. *Maññe* (*√man + opt. 1st pers. sg.*—'I should think') is used adverbially in the sense of 'methinks', 'I guess', 'for certain', 'presumably'. *Āvajjesi* (caus. aor. of *āvajjati*, 'to upset')—(she) poured out. *Paduma-pattā* (abl.)—from a lotus-leaf. *Vinivattitvā* (caus. gerd. of *vi + ni + √vrt*, 'to move')—having rolled over, glided off. *Paṭikujjetvā* (caus. gerd. of *paṭi + √kubj*, 'to bend')—having covered, enclosed. *Veṭhetvā* (gerd. of *veṭheti*, Vedic *veṣṭate* fr. *√veṣṭ* or *√veṣ*, 'to envelope')—having wrapped. *Attabhāvaṃ*—body. *Onat'-onatā* (f. adj., *onatā + onatā*, pp. of *ava + namati*)—bowing down again and again. *Upaganṭvā*—having gone near, approached. *Ākāraṃ sallakkhetvā*—having understood the sign. *Padakkhiṇaṃ katvā*—holding (a person or thing) to one's right side, i.e., going round so as to keep the right side turned to a person or thing (a mode of showing reverence). *Aneka-buddha-sata-sahasānaṃ* etc.—Having dressed himself in the banner of the Arahants, worn by so many hundred thousand Buddhas, he sat down with his face to the East; and having divided the rice-milk sweetened with honey, but without water, into forty-nine balls of the size of so many single-seeded palmyra fruits, he ate them all. *Pupphānaṃ vaṇṇato muṇḍana-kāle*—when the flowers droop from their stems. *Vijambhamāno* (pr. p. of *vi + jambhati*)—getting roused, awakened from sleep.

12. SIDDHATTHA VANQUISHES MĀRA [Jātaka-Nidānakathā].—This piece describes Prince Siddhattha's struggle with Māra, the Tempter, the Evil One (*pāpima*). The personification of Māra is evident from the description of his coming to give battle with his army and on his mount (*vāhana*). Māra's forces are said to be lustful desires (*tanhā*), discontent (*arati*), passion (*rāga*), hunger-and-thirst, and the like. So it



was rather an internal struggle of Siddhattha against the distracting forces in his nature, though it is described here in terms of an external contest between two warriors. The Bodhisatta sat cross-legged at the foot of the Bo-tree assuming an unshakeable posture (*aparājita-pallaṅka*) with this grim determination:

"Let my skin, nerves and bones wither away, let flesh and blood dry up, I will not leave this seat until I attain to supreme enlightenment." — (see, p. 14, ll. 2-5).

The mobilisation, the formal challenge, the battle array, the hurling weapons, and so forth are described in minute details. The battle, of course, ended in the triumph of Siddhattha (see the piece No. 14, pp. 15-17 — *Jayo hi Buddhassa sirimato ayaṃ*). An earlier and vivid poetical account of the episode is to be found in the Padhāna-Sutta of the Suttanipāta.

Bodhi-maṇḍam—the Bo-terrace *Bodhi-khandham*—the trunk of the Bo-tree. *Abhejja* (adj., Skt. *abhēdya*, fr. gerd. of *a* + \sqrt{bhid})—not to be split or divided; *abhejja-rūpam*—of strong character. *Ābhujitvā* (gerd., \tilde{a} + \sqrt{bhuj} + *tvā*)—bending in (the legs). *Māra-ghoṣanam nāma*—the drum called 'Māra-Cry'. *Girimekhalā*—N. of the majestic elephant who served as the mount of Māra. *Aggaheṣi* (caus., $\sqrt{gaḥ}$ + *e* aor. 3rd pers. sg.)—caused to be taken, seized. *Nāna-ppakāra-vannā nāna-ppakāra-mukhā hutvā*—assuming various colours and various appearances. *Ājḥottharamānā* (pr. p., *adhi* + *ava* + $\sqrt{stṛ}$ + *māna*)—overpowering. *Dasa pāramiyo*—the ten virtues of perfection (see p. 67). *Digha-rattam* (adv., Skt. *dirgharātram*)—a long time. *Puttha* (pp. of $\sqrt{puṣ}$, 'to nourish')—*parijana-sadisā*—like attendants fed (by me). *Phalakāṃ* (nt.)—a shield. *Pārami-satthena*—with the sword of perfectionary virtues. *Valakāyo* (f.)—a host. *Vātaṃḍalam samutthāpesi*—caused a whirlwind to blow. *Paḍāletvā* (caus. gerd. of *pa* + \sqrt{dal})—having torn down, broken down. *Vihatānubhāvā* (adj.)—with their power gone. *Satapaṭala*—a hundred heaps (cf. clouds). *Mahā ogha*—a great flood (of water). *Civare ussāva-bindu-ṭṭhāna-mottam-pi tametum nāsakkhi*—(it) was not able to wet on (his) robe even the space where a dew-drop might fall. *Pāsāṇa-vassam*—a storm or shower of rocks. *Dibba-mālāguḷa-bhāvam*—the state or condition of a cluster of divine garlands. *Paharaṇa-vassam*—a storm of deadly weapons. *Ekatodhārā-ubhatodhārā-asī-satti khurappā-dayo*—one-edged and two-edged swords, and spears, and arrows, and the like. *Āṅgāraka-vassam*—a storm or shower of charcoal or embers. *Kimsuka-vannā āṅgārā*—embers like (red) Kimsu flowers. *Kukkūḷa-vassam* (Skt. *kukūḷā*)—a shower of hot ashes. *Accuṇho* (adj., *ati* +

unho)—very hot. *Vāluka-vassam*—a storm or shower of sand. *Kalala-vassam*—a storm or shower of mud. *Dibba-vilepanam hutvā*—as divine unguent. *Caturahgasamannāgataṃ mahā-tamaṃ*—a fourfold thick darkness. *Suriya-ppabhā-viḥataṃ viya*—as if dispelled by the brightness of the sun. *Imāhi navahi*—by these nine, namely (1) the wind, (2) the rain, (3) the rocks, (4) the weapons, (5) the charcoal, (6) hot ashes, (7) the sand, (8) the mud, and (9) the darkness. *Kiṃ bhane tiṭṭhatha*—why, I say, do you stand still? *Cakkāvudham* (Vedic *cakrāyudha*)—a deadly weapon, the barb of which was like a wheel in shape. It was so called because it served both as a sceptre and a javelin. *Viṣajjesi* (caus., *vi + √sṛj + e + aor.* 3rd pers. sg.)—discharged, hurled. *Mālā-vitānam*—a canopy of garlands. *Mahāpurisa* (loc. abs.)—the great man (said of the Bodhisatta). *Sammasante* (pr. p. of *saṃ + √mṛś*, 'to touch')—thinking on. *Jannukehi patitṭhāsi*—fell down on (his) knees. *Disāvidisā*—in different directions. *Sisābharaṇāni*—turbans. *Sammukha-sammukhā disāhi*—each one by the direction before him.

14. SIDDHATTHA BECOMES BUDDHA AND SPENDS SEVEN WEEKS NEAR THE BO-TREE [Jātaka-Nidānakathā].—The conquest of Māra was immediately followed by Prince Siddhattha's attainment of supreme Enlightenment,—a unique achievement which marked the beginning of his career as Buddha. In the first watch of the night (*paṭhama-yāme*) he acquired the knowledge of his former existences (lit. abodes) in a connected series (*pubbe-nivāsa-ñāṇam*) by way of reviewing the whole of the past history of the earth and heaven. In the second or middle watch (*majjhima-yāme*) he clarified his divine vision (*dibbacakkhum visodetvā*). During the last watch (*pacchima-yāme*) he induced a knowledge of the logical form of the law of happening (*paṭicca-samuppāde ñāṇam otāresi*). At the end of his penetration into the truth he broke forth into omniscience (*sabbasāññuta-ñāṇam paṭivijjhivā*) with a solemn utterance (*udāna*), expressing how he had wandered forth through many cycles of birth in search of *Taṇhā* (the builder of the house, *gahakāraka*) and the secret of weeding out the very root instinct of house-building, and how at last he had found them out. The following is Spence Hardy's versified literal translation of the *Udāna* (p. 16, ll. 20-24), as given in his *Manual of Buddhism*, p. 180:

"Through many different births
I have run (to me not having found),
Seeking the architect of the (desire resembling) house,
Painful are repeated births!
O house-builder! I have seen thee.



Again a house thou canst not build for me.
 I have broken thy rafters (*phāsukā*),
 Thy central support (*gahakūṭam*) is destroyed.
 To Nibbāna my mind has gone (*visaṃkhāragatam*),
 I have arrived at the extinction of evil desires."

After the attainment of *Bodhi* the Bodhisatta became the supreme Buddha. Thereafter he spent seven weeks at the foot of the Bo-tree and on six other spots close by, enjoying the bliss of emancipation (*vimutti-sukham*). During this period he felt no bodily wants, and on the forty-ninth day he used a tooth-cleanser, and washed his face.

Deva-saṃghā—classes of gods. *Supaṇṇā* (pl., cp. Vedic *suparṇa*)—"Fairwing", winged creatures, considered as foes to the *Nāgas*. *Ugghosayum* (*ud + √ghus + aor. 3rd pers. pl.*)—shouted, proclaimed. *Dasa-saṃkappa-lokadhātū*—in the ten thousand Cakravālas or world-systems. *Dharmāne yeva suriye* (loc. abs.)—while the sun was still above the horizon. *Ratta-pavāḍadala*—a petal of red coral. *Paṭicca-samuppāda*—It is generally translated by 'the Law of Causal Genesis' or 'the Law of happening by way of a cause'. It is explained by the formula of twelve *nidānas* or causes. The first cause is said to be *Avijjā*, which stands for 'the unknown or unknowable' portion of our experience. The next *nidāna* is *Saṅkhāra*, which means 'impulse' or 'disposition'. This is followed by *Viññāṇa* or 'cognitive form of consciousness'. From *Viññāṇa* arises *Nāma-rūpa* or 'individualization', comprising both mental and physical aspects. In the next stage the individual comes into relation with the surrounding objects through *Salāyatana*s or 'the six organs and six objects of sense'. The contact between the sense and the object is called *Phassa*, which, when attended by *Viññāṇa*, gives rise to *Vedanā*, or 'feeling'. *Vedanā* is followed by *Taṇhā*, or 'the longing for the objects of enjoyment'. From *Taṇhā* comes *Upādāna* or 'attachment', 'grasping'. *Upādāna* produces *Bhava*, or 'becoming'. The process of becoming leads us to *Jāti*, or 'birth'. Birth is followed by such inevitable conditions as decay (*jarā*) and death (*maraṇa*) together with sorrow (*soka*), lamentation (*paridevāna*) and despair (*upāyāsa*). The knowledge of *Paṭicca-samuppāda* is needed for the comprehension of all processes of happening or formation, physical or mental. *Dvādasā-padikam paccayākhāram*—the twelvefold mode of causes. *Vatṭa-vivatta-vasena*—by means of 'rolling on' and 'rolling back', i. e., revolving this way and that way. *Anuloma-paṭilomato*—according to (its) regular order and reverse. *Dasa-saṃkappa-lokadhātū*—the ten thousand world-systems. *Dvādasā-kkhattunā*—twelve times. *Catu-jjhānam*—meditation of four kinds

Pāḍakam katvā—taking as a base or foundation. *Vipassanam* (f., acc. sg.)—insight, clear vision. *Magga-paṭipāṭiyā*—stages (of salvation) in succession, in order. *Catuttha-maggena*—by the fourth path or stage (= *arahatta-maggena*). There are four stages of salvation, namely, (1) *sotāpatti-magga*, or the stage of entering the stream (of salvation); (2) *sakadāgāmi-magga*, or the stage of returning once (to this world); (3) *anāgāmi-magga*, or the stage of the never-returner; and (4) *arahatta-magga*, or the stage of an Arahant. *Sabbakilese* (acc. pl.)—all corruptions, sins. *Khepetvā* (caus. gerd. of *khipati* fr. $\sqrt{kṣip}$, 'to throw')—causing to be thrown, to waste. *Anijahitam*—not given up. *Sādhā-vissam* (an optional form of acc. 1st pers. sg. of *saṃ + dhāvati*)—I ran, I wandered. *Anibbisam* (pr. p. of *a + nir + √vis*, 'to enter')—without attaining to, not finding (= *alabhanto*—C.). *Gaha-kāreka* (voc.)—O the builder of the tabernacle! (said of *Taṇhā*). *Viṣamkhitam* (pp., *vi + saṃ + √kr + ta*)—destroyed (= *viddhamṣitam*—C.). *Sattāham* (nt., *satta + āham*)—a period of seven days, a week. *Isakam* (adv.)—slightly, a little. *Pācīna-nissite* (adj.)—attached to eastern. *Animisehi akkhihi*—with waking eyes, with a steadfast look. *Isakam pācīna-nissite uttara-disābhāge ṭhatvā*—standing a little to the north-east (of his seat). *Caṅkamam* (Skt. *cankramam*)—lit. the place where one walks up and down, i.e., a cloistered walk. *Māpetvā* (caus. gerd. of $\sqrt{mā}$ 'to measure')—creating, making, causing to appear (by supernatural power). *Āyata* (adj., pp. of *ā + √yam*)—stretched, extended; *puratthima-pacchimalo dyata*—in that which stretched from east to west. *Bodhito pacchim'-uttara-disābhāge*—to the north-west direction of the Bo-tree. *Abhidhammaṃ*—the doctrine regarding philosophical or psychological matters, classified later into seven books and incorporated to the canon. Hence it is also the name of the Third Piṭaka. *Vaddalikāya uppannāya* (loc. abs.)—when a storm arose. *Paṭibāhanattham*—in order to prevent or ward off. *Mucalindena nāgarājena*—by the serpent-king Mucalinda. *Satta-kkhattum*—seven times, seven folds. *Bhogehi* (inst. pl. of *bhoga* fr. \sqrt{bhuj} , 'to bend')—with (his) coils. *Asambādham* (adj., *a + sambā-dham*)—unobstructed, unharassed. *Nāgalatā-danta-katthena*—with a tooth-cleanser of the nāga-creeper. *Anotatta-dah'odakena*—with water brought from the Anotatta lake. For notes on Anotatta, see the piece No. 2, p. 70. *Tattha sattāham ... upasaṃkami*.—There the Blessed One spent a week, and when a storm arose, Mucalinda, the serpent-king, encircled him with seven folds of his coil so as to exclude the Blessed One from cold and the like. The Blessed One, having enjoyed the unobstructed ease of emancipation, went to the Rājāyatana.



15. THE FIRST LAY-DEVOTEES [Jātaka-Nidānakathā].—This piece contains a brief legend of the two brother-merchants (*dve bhātaro vāṇijā*), named Tapassu and Bhalluka, who offered a rice-cake and a honey cake (*manthāṇ-ca madhu-piṇḍikaṇ-ca*) to the Buddha, when he was seated under the Mucalinda tree. These merchants were travelling from Ukkala (modern Orissa) to Majjhimadesa, or the Middle Country (roughly, Central India) with five hundred carts. They halted at Uruvelā and took refuge in the Buddha and the Dhamma (the Saṃgha having not been formed at that time). They became the first Buddhist lay-devotees, pronouncing only two words, namely, Buddha and Dhamma, as their Refuges (*dve-vācika-upāsakā*). The legend indicates that there was one high-road connecting Ukkala with Uruvelā and another connecting Uruvelā with Bārāṇasī (Benares).

Majjhimadesa—For its boundary, see the piece No. 1, p.68. *Sālohitāya devatāya*—by a god who was (formerly) their blood-relation. *Sannirumhitvā* (gerd., *saṃ + ni + √rundh + tvā*)—having restrained, blocked. *Ussāhitā* (pl., pp. of *ussāheti*, caus. of *ussahati*)—encouraged, urged. *Paṭigāṇhātu no* etc.—O reverend sir, Blessed One! out of compassion for us accept this food. *Selamaye patte* (loc.)—in a bowl made of rock. *Anumodanaṃ akāsi*—(he) gave thanks. *Dve-vācika-upāsakā*—They were those Buddhist lay worshippers who, like Tapassu and Bhalluka, took refuge only in the Buddha and his Dhamma before the formation of the Saṃgha. *Paricāritabba-tthānaṃ*—an object of worship. *Sisaṃ parāmasitvā* (*parā + √mrś + tvā*)—having touched (his) head. *Kesadhātuyo*—hair-relics. *Anto pakkhipitvā*—having placed (them) inside. *Cetiyaṃ*—a memorial (here in honour of the Buddha). *Patitthāpesuṃ* (caus., *paṭi + √thā + āpe + aor. 3rd pers. pl.*)—established, set up, installed, built.

16. THE FIRST SERMON [Jātaka-Nidānakathā].—This piece gives an account of the circumstances which led to the promulgation of the First Sermon of the Buddha, and not the sermon. The interval between Buddhahood and the First Sermon is near about three months. The sermon, known as the Dhammacakka-ppavattana-Sutta, is to be found in the Pali canonical texts. From the spot around the Bo-tree the Buddha proceeded to Bārāṇasī. On the way, he met the Ājīvika Upaka, and informed him about his attainment of Buddhahood. On the evening of that day, he arrived at Isipatana (modern Sarnath in Bārāṇasī), where he met the Pañcavaggiyas. The Pañcavaggiyas were at first reluctant to pay him reverence. The Buddha, however, convinced them as to his own attainment and preached to them his First Sermon. With the preaching of the First Sermon began Siddhattha's career as Teacher

(*Satthā*), i.e., as the Founder of Buddhism. This career runs over a period of forty-five years, preaching and making converts. At the end of the First Sermon, Koṇḍañña became a *sotāpanna*. Five days later the Buddha preached to them the *Anattalakkhaṇa-Sutta*, at the conclusion of which all five became Arāhants.

Ājīvika—N. of a class of naked ascetics. The *Ājīvikas* performed various austerities. They were highly esteemed and had a large number of followers. They used to be consulted regarding auspicious days, dreams, omens, etc. Their views are mentioned and criticised several times in the Pali texts. They are thrice mentioned in Asoka's Edicts as receiving royal grants. *Isipatana*—This was the site of the famous *Migadāya*, or Deer Park, near Bārāṇasī. It was eighteen leagues from Uruvelā. When the Bodhisatta gave up his austerity, the *Pañcavaggiyas* left him and went to Isipatana. After his Enlightenment the Buddha, leaving Uruvelā, met them at Isipatana, where he preached his First Sermon on the full-moon day of Āsālha and spent the first rainy season as Buddha. *Pañcavaggiyā*—see p. 84. *Āvattitvā* (gerd., ā + √vrt + tvā)—turning back to. *Piṇit'indriyo* (piṇīta, pp. of piṇeti + indriya)—with satisfied senses, with gladdened heart. *Mahākula-ppasūto* (pp. of -pasavati)—is born in a high family. *Katikam* (f. acc.)—an agreement, a pact. *Dhammacakka-ppavattana-Sutta*—There are two versions of this Sutta—one in the *Samyutta-Nikāya* (V. 420) and the other in the *Vinaya-Mahāvagga* (I. 10). There are other versions as well in some of the Buddhist Sanskrit works, which show a substantial agreement with the Pali versions both in form and in contents. The Sutta begins by contrasting two forms of extremism (*dve antā*) viz., (i) worldly extremism (*kāmesu kāmāsukhalikānuyogo*), and (ii) ascetic extremism (*attakilamathānuyogo*), each of which is characterised as undignified, unbecoming, inferior, vulgar and befitting only the common folk. The discourse recommends the *Majjhima-Paṭipadā* ('Middle Path') as a dignified way of life by which the extreme modes may be avoided. [Note that the earlier term, employed by Buddha, was *Majjha*, and not *Majjhima*, and this reminds us of the term *majha* in Asoka's Separate Rock Edicts (cp. *majham paṭipādayema*). The word *majha* or *majjhima* suggests a comprehensive mode of conduct in which the current of progressive life moves on carrying everything along with it.] *Majjhimā Paṭipadā* is treated as just another name for *Ariya Atthaṅgika Magga*, 'the Noble Eight-linked Way', which begins with *sammā-ditṭhi* and ends with *sammā-samādhi*. The *Magga*, again, is connected with a scheme of thought that exemplifies the complete form of truth when stated in its four aspects (*cattāri ariya-saccāni*), *magga*



being the fourth. Knowledge, according to Buddhism, consists in the right understanding of the four items of truth. Truth is the complete statement on a point. The point of discussion may be anything that offers a problem to the mind, and *dukkha* or *āsava* can be taken as a type. *Aññā-Koṇḍañña*—He was the same person as Koṇḍañña (see p. 84 under the piece No. 11). At the conclusion of the First Sermon Koṇḍañña was the first among the *Pañcavaggiyas* to realise the Truth, and henceforth he was better known as *Aññāta-Koṇḍañña* or *Aññā-Koṇḍañña*. *Sotāpatti-phale*—in the fruition of entering upon the stream, i. e., 'the Noble Eightfold Path'. *Anattalakkhaṇa-Suttanta*—According to tradition, this Sutta or Suttanta was preached by the Buddha to the *Pañcavaggiyas* five days after the preaching of the *Dhammacakka-ppavattana-Sutta*. It is contained in the *Saṃyutta-Nikāya* (III. 66f.) and in the *Vinaya-Mahāvagga* (I. 6, 38-41). It deals with "the perishable nature of the five *khandhas*, and shows that the *khandhas* are not the self".

17. DEDICATION OF VELUVANA [Jātaka-Nidānakathā].—This piece presents an account of the Buddha's visit to Rājagaha, after his Enlightenment, in fulfilment of the promise, which he had made earlier to King Bimbisāra (cp. the piece No. 10, p. 11). The narrative is important in the history of Buddhism as it records the dedication of Veluvana for the use of the Buddha and his Order. Veluvana was a royal park near Rājagaha. It was "not too far from the city, not too near, suitable for coming and going, easily accessible to all people, by day not too crowded, by night not exposed to noise and clamour, clean of the smell of people, hidden from men and well fitted to seclusion". When the Buddha, accompanied by a thousand disciples, arrived at Rājagaha, he stayed at the Laṭṭhivana park, which was situated at the approach of the city (*nagarūpacāre*). Bimbisāra, king of Magadha, accompanied by a large following, went to that place to pay the Buddha his respects. When the Buddha preached to them, they took faith in him and were converted. The king invited the Buddha with his disciples to a meal for the next day at the palace, and at the end of the meal he dedicated his pleasure-garden Veluvana to the Order headed by the Buddha (*Buddha-pamukhaṇa saṃghaṇa*). The Buddha accepted it, gave thanks to the king and went to Veluvana. At the acceptance of Veluvana as the first *ārāma* or monastery the Buddha's religion got its foundation (*Buddha-sāsanaṇa mūlāni otiṇṇāni*). It is said that Veluvana was the only *ārāma* in India, the acceptance of which was accompanied by an earthquake.

Upacāre (loc., fr. *upa* + $\sqrt{\text{car}}$)—at the approach, entrance, i. e., in

immediate vicinity or neighbourhood of. *Laṭṭhivana* (Skt. *Yasthivana*)—N. of a grove to the south-west of Rājagaha. During the Buddha's stay at this grove, King Bimbisāra went there to see him. On hearing the Buddha's sermon the king declared his faith in the Three Refuges. *Sotāpatti-phala*—see p. 89. *Upāsakattam* (nt., abstr. fr. *upāsaka*)—the state of being a lay devotee or follower (of the Buddha). *Upāsakas* are those who have taken the Three Refuges and the vow to observe the five rules of morality, called *Sikkhāpada*s or precepts. For these five precepts, see p. 69. *Pañca assāsake* (acc. pl.)—the five things which gave comfort and relief (to the king). Bimbisāra had these five ambitions of his life, namely, (1) that he might become king, (2) that the Buddha might visit his realm, (3) that he might wait on the Buddha, (4) that the Buddha might teach him the doctrine, and (5) that he might understand it. *Pavedetvā* (caus. gerd. of *pa + √vid*)—having made known, having declared. *Svātanāya* (cp. Skt. *svastana*)—for the next day. *Nirantaram* (adv.)—continuously, always; *Puṣam*—a container, pocket, basket. *Punadivase puṣam ahoṣi*.—The next day all the people who dwelt in Rājagaha, eighteen crores in number, both those who had already seen the Blessed One and those who had not, went early from Rājagaha to the Laṭṭhivana to see the Tathāgata. The road, three *gāvutas* long, could not contain them. The whole of the Laṭṭhivana at once became like a basket packed quite full. *Tiṇi ratanāni*—the Three Jewels : the Buddha, the Dhamma and the Saṃgha. *Vattitum* (inf. of *vattati*, *Vedic vartate* fr. *√vrt*, 'to turn round')—to move; to be in existence; to fare. *Velāya vā avelāya vā*—at proper or improper time, in season and out of season, i.e., at all times (= *kāle vā akāle vā*). *Paviveka-sukham* (adj. qualifying *Veluvanam*)—giving the pleasure of seclusion. *Sitala-silōtala-samalaṅkaiam* (adj.)—decorated with cool stone-surface. *Parama-ramaniya-bhūmibhāgam* (adj.)—a most lovely place. *Buddhāraham senāsanam* (adj.)—having seats and beds fit for a Buddha. *Suvarṇa-bhīṃkārena* (inst.)—in a golden water jar. *Paricajanto* (pr. p. of *pari + cajati* fr. *√tyaj*, 'to give up')—bestowing, dedicating, giving a gift. *Dasabala*—an epithet of a Buddha. He is so called because he is endowed with the ten supreme intellectual powers. These powers are enumerated as (1) the knowledge of what is right and what is wrong; (2) the knowledge regarding the causally conditioned result which is acquired by a person from his action; (3) that regarding the way leading to all profits; (4) that about the world of diverse elements; (5) that regarding various inclinations of beings; (6) that of what goes on in the intentions of others, i.e., thoughts in other's mind;



(7) that regarding the rise of purity and impurity in meditation, concentration and higher attainments; (8) that regarding recollection of his own previous existences; (9) that regarding the rise and fall of beings according to their deeds; (10) that regarding the highest state to be reached through the destruction of sins (*āsavānaṃ khayā*).

For details, see *Ang. Nik.*, Vol. V, pp. 33 ff.—Note that the last three are separately mentioned as *Tevijjā*, or the three kinds of knowledge as understood by the Buddhists. *Pātesī* (caus. 'aor. of *patati* fr. *√pat*, 'to fall')—made to fall, poured. *Otiṇṇāni* (pl., pp. of *otarati*)—gone down. *Anumodanaṃ katevā*—appreciating, expressing thanks. *Tato rājā* etc.—Thereafter the king took water, bright as gems, and as if perfumed with scented flowers, in a golden jar, and he, while dedicating the Veḷuvana park, poured the water over the hand of Him who was endowed with the ten powers. At the acceptance of this monastery the great earth shook, as if saying: "Now the religion of the Buddha has taken its roots".

18. THE TWO CHIEF DISCIPLES [*Jātaka-Nidānakathā*].—This short piece is of historical importance as referring to the conversion of Sāriputta and Moggallāna, both of whom won their eminent position as the Buddha's chief disciples and played an important rôle in the Buddha's Order. Having received the gift of the Veḷuvana park from King Bimbisāra, the Buddha stayed at the park for two months, and it was during this time that Sāriputta and Moggallāna came to Veḷuvana to see the Buddha and joined the Order. Moggallāna attained Arahantship on the seventh day after his ordination, while Sāriputta became an Arahant in a fortnight.

Sāriputta was otherwise known by the name of Upatissa ('a lad of the village of Upatissa'), and Moggallāna by the name of Kolita ('a lad of the village of Kolita'). They were born on the same day in two Brahmin families that lived near Rājagaha. They were friends from their childhood. Both of them were older than the Buddha and were 'wandering ascetics' (*paribbājakā*) before their conversion to Buddhism. According to the Pali records, they were formerly the disciples of Saṅjaya the Paribbājaka, while the *Mahāvastu* introduces them as the disciples of Saṅjaya Belatṭhiputta. *Pariyesamānā* (pl., pr. p. of *pari + esati* fr. *ā + √iṣ*, 'to desire')—seeking for, searching. *Assaji*—He was one of the *Pañcavaggiya* monks (see p. 84). He was responsible for the conversion of Sāriputta and Moggallāna. Sāriputta, in course of his wanderings in search of the Immortal state, saw the Elder Assaji entering Rājagaha for begging alms, and being pleased with his demeanour, followed him. Finding a suitable opportunity, Sāriputta asked Assaji about his teacher and the doctrine he followed. The stanza which Assaji uttered, in reply,

has even since been famous as representing the keynote of the Buddha's teaching:

Ye dhammā hetu-ppabhavā tesam hetum Tathāgato āha,
tesañ-ca yo nirodho, evaṃvādi Mahāsamaṇo.

—*Vinaya-Mahāvagga*, pp. 40f.; *Apadāna*, Sāriputta-Apadāna, v. 146.

"The Tathāgata has explained the cause of those things which are produced from causes, and also what is their cessation,—thus speaks the Great monk."

Sotāpatti-phale—see p. 89. *Apucchitvā* (gerd., ā + √ pucch (= √ pucch) + tvā)—having asked permission or leave. *Arahattam* (nt., abstr. fr. *arahat*)—the state or condition of an Arahant, i.e., Arahantship; the attainment of the last and highest stage of the Noble Path. *Ne* (= te, acc. pl.)—to them. *Aggasāvaka* (fr. √ śru)—lit. a chief hearer, i.e., a foremost disciple. *Sāvaka-sannipātam*—a congregation of disciples.

19. VISIT TO KAPILAVATTHU [Jātaka Nidānakathā].—This piece contains an interesting account of the Buddha's first visit to Kapilavatthu. The Buddha, accompanied by twenty thousand monks, started for Kapilavatthu at the express request of his father, conveyed through Kāḷudāyī. Rājagaha and Kapilavatthu were connected by a high road and the distance between the two places was sixty *yojanas* (i.e., about 500 miles). It took the Buddha two months (i.e., 60 days) to reach Kapilavatthu from Rājagaha by a slow journey of a *yojana* (i.e., about 8½ miles) per day. When he arrived at the city, he stayed at the Nigrodhārāma and related the Vessantara-Jātaka. The next day, the Buddha, receiving no invitation to a meal, begged his alms in the streets of Kapilavatthu. At this sight Siddhodana was deeply grieved, but having listened to the Buddha, he became a *sotāpanna*, and conducted the Buddha and other monks to a meal at the palace.—This piece is to be read with the piece No. 20 for a complete account of the Buddha's first visit to Kapilavatthu.

Pavatta-vara-dhammacakko (adj.)—one who has set the excellent Wheel of the doctrine in motion, i.e., inaugurated the best cycle of Righteousness. *Rājabalam* (nt.)—the king's power or force. The fivefold force of a king consists of (1) *bāhā-balam* (the strength of arms), (2) *bhogā-balam* (the strength of wealth), (3) *amacca-balam* (the strength of counsellors), (4) *abhijacca-balam* (the strength of high birth) and (5) *paññā-balam* (the force of wisdom). *Kāḷudāyī*—He was the son of one of the ministers of Siddhodana. He was born on the same day as Prince Siddhattha and grew up as his playmate. When King Siddhodana heard of his son's attainment of the Enlightenment, he sent



Kāḷudāyī to bring the Buddha to Kapilavatthu, on the understanding that he should first be allowed to join the Order. He went to the Veluvana park and, having listened to the Buddha's discourse, he became an Arahant. After a few days Kāḷudāyī conveyed the king's message to the Buddha and requested him to visit his kinsmen. The Buddha agreed to do so and reached Kapilavatthu with a large company of monks. The Buddha declared Kāḷudāyī pre-eminent among those who gladdened his clanmen (*kula-ppasādakānaṃ agga*). *Sabbattha-sādhako* (adj.)—in everything serviceable. *Ati-vissāsiko* (adj.)—extremely trustworthy. *Saha-paṃsu-kāḷito sahāyo*—lit. a friend who played together with dust or mud, i.e., a playmate from childhood. *Dujjāno* (adj.)—hard to know. *Jīvī-antarāyo* (n.)—danger to life. *Jivamāno* (pr. p. of *jīvati*)—being alive. *Daṭṭhum* (inf., √dis + tum)—to see. *Raṇṇo sāsanaṃ*—the king's message. *Parisa-pariyante*—at the edge or border of the congregation. *Arahatta-phalaṃ*—Arahantship (see p. 89). *'Ehi-bhikkhu'-bhāve patitthāsi*—lit. he found a support in the condition of 'Come, O monk,' i.e., was received in the Order with the words: 'Come, O monk'. *Antovassam*—lit. the interval of the rainy season, i.e., the rainy season, the Lent. *Vuttha-vasso* (adj., *vuttha*, pp. of *vasati + vassa*, 'rainy season')—one who has spent the rainy season. *Pavāretvā* (caus. gerd. of *pa + √vr*, 'to satisfy')—having celebrated the Pavāraṇā, a ceremony at the termination of the Lent. *Tebhātika-Jaṭile* (acc. pl.)—the three Jaṭila brothers, viz., Uruvela-Kassapa, Gayā-Kassapa and Nadi-Kassapa. The Jaṭilas were famous as fire worshippers. *Vitativattā* (pl., fr. *vi + ati + vatta*, pp. of *vattati*)—passed, spent. *Satthā vitativattā*.—After the Teacher had become Buddha, he spent the first rainy season at Isipatana. When he had spent the rainy season and had celebrated the termination of it, he went to Uruvelā. During his stay there for three months he taught the three Jaṭila brothers like Uruvela-Kassapa and others, who had a company of a thousand Jaṭilas. On the full-moon day of the month of Phussa, he went to Rājagaha with a company of a thousand monks, and there he lived for two months. Five months had elapsed so far since he left Bārāṇasī. The whole cold season was gone by. Seven or eight days had passed since the arrival of the Elder Udāyī. *Paṭipajjana-kkhamā* (adj.)—fit to go along. *Nāti-saṃgahaṃ kātum*—to show favour or kindness to the kinsmen. *So Phagguni-puṇṇamāsiyaṃ ... kātun'-ti*.—On the full-moon day of Phaggunī (February—March) he (Udāyī) thought: "The cold season is gone by; the spring has come; men have raised their crops and the like, and they have given the paths ahead for journey; the earth is covered with green grass; the woods are full of flowers; the roads are fit to walk on; now is the

time for the Dasabala to show favour to his kinsmen". *Gamaniya-vattam* (nt.)—the duty in connection with the journey, i.e., preparation for the journey. *Pāressanti* (caus., $\sqrt{pr} + e + fut.$ 3rd pers. pl.)—(they) will fulfil, complete. *Khīṇḍasava-bhikkhūhi*—with monks free from corruptions or sins. *Rājagahā* (abl.)—from Rājagaha (see pp. 81 f.). *A-turita-cārikam*—lit. not a quick journey, i.e., going slowly or with leisure, a slow journey. *Pakkāmi* ($pa + \sqrt{kram} + aor.$ 3rd pers. sg.)—(he) set out, went away. *Anuppatte Bhagavati* (loc. abs.)—when the Blessed One had reached. *Vīmaṃsamānā* (pr. p. of *vīmaṃsati*, Vedic *mīmāṃsate* fr. \sqrt{man} , 'to think')—thinking over, considering, examining, finding out. *Sallakkhetvā* (gerd. of $saṃ + lakkheti$)—having observed, decided, concluded. *Paṭijaggana-vidhim*—form of care or attention. *Dahara-dahare* (adj.)—all young. *Nāgara-dārake ca dārikāyo ca*—boys and girls of the city. *Anantaram* (adj.)—lit. having or leaving nothing in between, i.e., closely or immediately following, adjoining. *Sāmaṃ* (adv.)—personally, themselves. *Sākiyā pi agamamau*—When the Blessed One had arrived the Sākiyas, too, assembled, saying: "We shall be able to see our distinguished relative". After considering about the place in which the Blessed One could stay, they decided thus: "Pleasant is the park of Nigrodha the Sākiya", and there they made ready every form of care (for the Blessed One). And with fragrant flowers in their hands they went out to meet him. They first sent all young boys and girls of the city, adorned with all embellishments, next (they sent) the young men and maidens of the royal family, and immediately following them, they themselves went showing respect to the Blessed One with sweet-smelling flowers and powder and the like, and escorted him to the very Nigrodha park. *Paññatta-vara-Buddhāsane* (loc.)—on the Buddha's excellent seat prepared for him. *Nisinne Bhagavati* (loc. abs.)—when the Blessed One was seated. *Sikhā-ppatto nāti-samāgamo ahoṣi*—the assembly of (his) relatives was at its top or pre-eminence. *Vessantara-Jātakam*—This Birth-story of the Bodhisatta is to be found in the *Jāṭaka* (Fausbøll's edition, No. 547). It describes how the Bodhisatta as Vessantara was able to reach perfection in his generosity (*dāna-pāramī*), in one of his past existences. *Aggaheṣi* ($\sqrt{gah} + aor.$ 3rd pers. sg.)—(he) took. *Ayyo* (a contracted form of *ariya*)—noble, worthy; young gentleman; prince. *Dvibhūmaka-tibhūmakādisu pāsādesu*—in the two-storied, the three-storied and the like houses. *Sihapañjare* (acc. pl.)—the windows. *Dassana-vyāvaṭṭo* (adj., Skt. *darśana-vyāpṛta*)—keen or intent on a sight, eager to see (= *dassana-ussukko*). *Kesa-massum*—hair and beard. *Ohāretvā* (caus. gerd. of



oharati)—having shaved off. *Kapāla-hattho* (adj.)—"with a begging bowl in his hand"; the word *kapāla* means the 'skull' as well as a 'bowl', used for begging alms. *Rāhulamātā pi disvā*—The lady, the mother of Rāhula, thought: "My lord, who used to go about in this very city with great royal pomp and with golden palanquin and the like, now, they say, has shaved off his hair and beard, and being clad in yellow robes, begs his food with a bowl in his hand. Is this becoming?" She opened the window, and, looking around, she saw the Blessed One shining with the unequalled majesty of a Buddha. *Aṭṭha Narasiḥagāthā*—These were eight poetical stanzas describing the thirty-two major bodily marks of the Buddha, who was extolled as a *mahāpurisa* ('Great man') or *narasiḥa* ('The Lion among men'). They constitute a fine example of Pali lyrical poetry that developed as early as the 3rd or 4th century A. D., if not earlier. The first of these verses (see p. 21), as translated by the late Prof. T. W. Rhys Davids in his *Buddhist Birth Stories* (p. 223), runs thus:

"Glossy and dark and soft and curly is his hair;
Spotless and fair as the sun is his forehead;
Well-proportioned and prominent and delicate is his nose;
Around him is diffused a network of rays—
The Lion among Men!"

Abhitthavitvā (gerd. of *abhi + thavati*, Skt. *stavati*)—having praised. *Sāṭakaṃ*—an upper garment, cloth. *Sanṭhapento* (caus., pr. p. of *saṃ + tiṭṭhati*)—adjusting, folding up. *Turita-turitaṃ* (adv.)—very quickly, speedily. *Amhe lajjāpetha*—(you) put us to shame. *Kim saññaṃ karittha*—Did you think or imagine? *Ettakānaṃ bhikkhūnaṃ* (dat.)—[for so many monks. *Laddhuṃ* (inf., √*labh + tum*)—to get. *Cārittaṃ* (nt.)—practice, manner of acting, conduct. *Cārittaṃ etaṃ, mahārāja, amhākaṃ*—This is our practice, O king! *Bhikkhācāro* (adj.)—going about for alms, begging round. *Ayaṃ, mahārāja ... jīvikaṃ kappesum*.—This lineage of yours is called the dynasty of kings, O king! but ours is known as the tradition of the Buddhas starting from Dipamkara and Koṇḍañña. These and other Buddhas, many thousands in number, have gone about for alms, and lived on alms. *Uttitṭhe* (ud + √*sthā* (= √*thā*) + opt. 3rd pers. sg.)—lit. 'one should rise up', i.e., exert oneself. The verse under reference occurs in the *Dhammapada*, Lokavagga, verse 2. *Soṭāpatti-phale*—see p. 89. *Sacchikatvā* (gerd. of *sacchikaroti*)—having realized, experienced for oneself. The word "sacchi" is regarded as a by-form of "saccha" which may be equated with Pali *sakkhi* or Skt. *sākṣāt* (= *sa + akṣ*), with the change of a to i before √*kṣ*, thus the expression

sacchi + katvā meaning 'seeing with one's own eyes', having a direct or firsthand knowledge. *Pañita* (adj., pp. of *pa + neti*)—lit. 'brought out'; but figuratively, high, 'abundant, excellent (= *uttama*, *ulāra*—C.Y.). *Khādantiyaṃ* (fut. part. of *khādati*)—lit. what may be eaten, eatable, i. e., hard or solid food, as distinguished from *Bhojaniyaṃ* (fut. part. of *bhuñjati* fr. *√bhuj*)—soft food.

20. CONVERSION OF NANDA AND RĀHULA [*Jātaka-Nidānakathā*].—This piece is but a continuation of the piece No. 19 above. Here we have two connected episodes dealing with the circumstances under which the conversion of Nanda and that of Rāhula took place. With the last-mentioned episode the account of the Buddha's first visit to Kapilavatthu closes. Both of these episodes have a pathetic ring about them. Nanda accompanied the Buddha, carrying the latter's bowl, out of respect for him. But the Buddha had him admitted into the Order, in spite of his wishes (*anicchamānaṃ yeva*). Naturally, Nanda had to bear helplessly the pang of separation from his beloved Janapada-kalyāṇī, whom he had decided to marry that day. The boy Rāhula asked his father for patrimony and received *pabbajjā*, which took him far away from the bosoms of his unhappy mother and doting grandfather Suddhodana. After the initiation of Nanda and Rāhula, however, the Buddha enjoined the rules that none should be admitted into the Order without the consent and permission of their parents.

Bhattakicca-pariyosāne—lit. at the end of "meal-performance", i. e., after the meal. *Sabbam itthāgāraṃ* (= *itthi + āgāraṃ*)—lit. all of women's apartment, i. e., all the women of the household. *Thapetvā* (caus. gerd. of *tiṭṭhati* fr. *√thā*, 'to stand')—setting aside; here used as preposition in the sense of 'except', 'with the omission of'. *Rājadhītāya* (gen.)—of the daughter of the king, i. e., of the mother of Rāhula. *Sirigabbhaṃ* (acc.)—to the bedroom. *Na kiñci vattabbā*—nothing to be spoken to (her). *Gopphakesu* (loc., cp. Skt. *gulphaka*)—by the ankles. *Pādapiṭṭhiyaṃ* (loc.)—on the surface of the feet. *Yathājjhāsayam*—according to (her) wish, as (she) wanted. *Paṭṭika-mañcake*—on a bed made of folded cloth. *Sā vegena gantvā ... dhītā-ti*.—She went quickly and held him (i. e., the Buddha) by the ankles, and rolled her head on the surface of his feet, and did homage as she wanted. The king told of the wealth of virtues of his daughter, such as her love and much respect for the Blessed One, thus: "Reverend sir! when my daughter heard that you had put on the yellow robes, from that time onward she dressed herself in yellow garments. When she heard of your taking one meal a day, she took but one meal a day. When she knew that you had given up the use



of high and valuable couches, she slept on a bed of folded cloth spread on the floor. When she knew that you had abstained from the use of garlands, unguents and the like, she also abstained from the use of garlands and unguents. When her own relatives sent a message, saying, "We shall take care of you", she paid none of them her attention. Such are my daughter's virtues, O Blessed One!" *Anacchariyam*—it is no wonder, not surprising. *Paripakke ñāṇe* (loc.)—in matured or developed wisdom. *Candakinnara-Jātakaṃ*—This Birth-story is contained in the *Jātaka* (Fausböll's edition, No. 495). It shows the loyalty of Rāhula's mother to her husband in a previous birth. *Nanda*—He was the son of Suddhodana and Mahāpajāpatī Gotamī, and was, therefore, half-brother of the Buddha. He was only a few days younger than the Buddha. He joined the Buddha's Order and became an Arahant in due course. *Abhiseka-gehappavesana-vicāha-maṅgalesu vattamānesu* (loc. abs.)—the auspicious ceremonies of the coronation, and of entering a new house, and of the marriage being celebrated. *Maṅgalam vatvā*—having blest (him). *Janapada-kalyāṇī*—She was so called because of her exquisite beauty. She was engaged to be married to Nanda, but on the day fixed for the marriage the Buddha induced Nanda to become a monk, and Nanda agreed with reluctance. Later, Janapada-kalyāṇī joined the Order under Mahāpajāpatī Gotamī, and she, too, became an Arahant. *Tuvaṭṭam* (adv., Skt. *tvāṇam*)—quickly. *A-visahamāno* (pr. p. of *a + visahati*)—unable, not daring (to speak). *Rāhulo*—the only son of Prince Siddhattha. He was born on the day on which his father left the household life. *Nidhiyo* (pl.)—treasures. *Tyassa nikkhamanto paṭṭhāya na passāma*—These we have not seen since he left his home. *Dāyajjam* (nt., Skt. *dāyādyaṃ*)—inheritance. *Ahaṃ, tāta, kumāro*.—Father, I am the prince. *Sāmiko hi putto pītu santakassa*.—A son is indeed the heir to his father's property. *Haṭṭhatuttho* (adj.)—glad and joyful. *Sukhā te, samaṇa, chāyā*.—Pleasant, O monk, is thy shadow! *Kumāraṃ na nivattāpesi*—turned the boy not back. *Vatṭānugataṃ*—lit. accompanied by constant rolling on, i.e., affected or wasted in the circulation. *Sa-vighātaṃ*—connected with vexation; bringing trouble or annoyance. *Handa* (indecl.)—verily. *Paṭiladdhaṃ* (pp. of *paṭi + labhati*)—obtained, acquired. *Lokuttara-dāyajjassa naṃ sāmikaṃ karomi*.—Let me make him the heir of a spiritual inheritance. *Paṭbajite pana kumāre* (loc. abs.)—when the boy had taken up the life of a monk, or entered into the Order. *Adhivāsetuṃ asakkonto*—unable to bear. *Ayyā mātāpitūhi ananunaṇṇātaṃ puttāṃ na pabbajeyyūṃ*.—Let not my lords admit a person (lit. a son) into the Order without the consent of his father and mother (lit. who has not

been permitted by his parents). *Sitarana*—It was a grove in Rājagaha, where Anāthapiṇḍika first met the Buddha. It was famous for a cemetery, described as *bhaya-bherava* (‘fear and terror’). *Vihāsi* (acc. 3rd pers. sg. of *viharati*)—lived, stayed.

21. VISIT TO VESĀLĪ [Dhammapada Commentary, Vol. III, pp. 436-441].—This piece gives a vivid and detailed description of the circumstances of the Buddha’s first visit to Vesālī, the capital of the Licchavis, which took place in the fifth year after his Enlightenment. Vesālī was a rich and populous city. Once it suffered from a shortage in the food supply owing to drought, and people died in large numbers. The smell of decaying bodies attracted non-human beings who created troubles (*amanussa’-ūpaddava*), and many inhabitants were attacked by intestinal disease (*sattānaṃ ahivātārogo uppajji*). The people assembled and decided to invite the Buddha to their city. As the Buddha was then in Rājagaha, they sent a Licchavi named Mahālī to King Bimbisāra with a request that he should persuade the Buddha to go to Vesālī. Bimbisāra, however, referred Mahālī to the Buddha, who after listening to Mahālī, agreed to go. The Buddha started on the journey with five hundred monks. Bimbisāra decorated the route from Rājagaha to the Ganges, a distance of five leagues, and provided all comforts on the way. The king accompanied the Buddha and made him reach the Ganges in five days. Boats, decked with great splendour, were ready for the Buddha and his monks. Bimbisāra saw them off and came back. The Buddha was received on the opposite bank by the Licchavis. As soon as the Buddha set his foot in the Licchavi territory, rain fell in torrents and washed away all impurities and germs of diseases. The distance from the bank of the Ganges to Vesālī was three leagues, and the people brought the Buddha to their city in three days with redoubled honours (*diguṇaṃ pūjaṃ karontā*). The Buddha stayed only seven days in Vesālī preaching to the assembled people. When he understood that all fears had gone, he left Vesālī and came back to Rājagaha in five days.

Iddhā (adj. f., pp. of *ijjhati*; cp. Skt. *ṛddha*)—rich, wealthy. *Phitā* (adj. f., pp. of *phāti* fr. *√sphāy*, ‘to swell’; cp. Skt. *sphita*)—flourishing, prosperous, opulent. *Bahujaṇā* (adj. f.)—having many people, well-populated. *Akiṇṇa-manussā* (adj.)—crowded with, or full of, men. *Vārena*—by rotation, according to the turn. *Tattakā* (adj. f.)—of such number or size, so many, so large (= *tāvatakā*). *Kūṭāgārāni* (nt.)—buildings with peaked roofs or pinnacles. *Du-ssassā* (adj. f.)—having bad crops. *Chātaka-dosena*—by the bad effect of hunger or famine. *Duggata-manussā* (pl.)—poor or miserable persons. *Kālaṃ akāma*—lit. made



an end of their lives, i.e., died. This is a phrase in Pali. *Kuṇapānaṃ gaṇḍhena*—by the smell of (rotting) corpses. *Paṭikūlatāya* (inst. of *paṭi + kūla + tā*)—owing to disagreeableness, loathsomeness (of). *Ahivātaroḡa*—N. of a certain disease (lit. "snake wind-sickness") ; intestinal disease. *Yāva sattamā rāja-parivaṭṭā*—back through seven successions of kings. *Santhāgāre* (loc., Skt. *sansthāgāra*)—in the Council hall, in the Mote hall. People in those days having a republican form of government would assemble in this hall to decide on all important matters concerning the state. The hall was also used for public functions and for the reception of distinguished visitors. *Adhammika-bhāva*—injustice, illegality, wrongness. *Vicinatha* (*vi + √ci + imper. 2nd pers. pl.*)—you investigate, examine. *Sabba-ppavēṇiṃ*—the entire tradition. *Vāpasamaṃ* (fr. *vi + upa + √sam*) *gaccheyya*—can be suppressed, removed. *Vidhīm katvā*—having done properly, in due form, according to rule. *Cha satthāro*—the six teachers. They were (1) Pūraṇa Kassapa, (2), Makkhali Gosāla, (3) Ajita Kesakambali, (4) Pakudha Kaccāyana, (5) Saṅjaya Belaṭṭhi-putta, and (6) Nigaṇṭha Nātaputta. *Mahiddhiko mahānubhāvo*—of great power and majesty. *Kaṃ* (interr. adv. *ḡ*)—where? *Etarahi* (adv. Skt. *etarhi*)—now, at present (opp. *tadā*). *Upakaṭṭhā* (adj., pp. of *upa + √karṣ*, 'to draw near')—coming near, approaching. *Vassūpanāyikā* (f., *vassa + upanāyikā* fr. *upa + √nī*)—the approach or advent of the rainy season, the period for entering on Lent (*vassavēsa*). Thus the phrase *upakaṭṭhāya vassūpanāyikāya* (loc. abs.) means "as Lent was coming near or approaching, was about to take place. *Paṇḍkāraṃ* (nt., *paṇṇa + ākāraṃ*)—that which is connected or sent with a letter, a special message, present, gift. *Saṅṇāpetvā* (caus. gerd. of *saṅṇānāti*)—having made known ; having convinced. *Pavattim* (f., fr. *pa + √vrt*)—happening, incident, news. *Nivedetvā* (caus. gerd. of *nī + √vid*)—having communicated, reported, told. *Pesetha* (*pa + √iṣ + pres. 2nd pers. pl.*)—you send forth or out. *Tumhesu āgatesu* (loc. abs.)—once you have come. *Samam kāretvā*—having levelled. *Okirāpetvā* (caus. gerd. of *o + kirati*)—having caused to pour out or sprinkle over. *Ussāpetvā* (caus. gerd. of *ud + √śri*)—having raised or lifted up. *Chattādhichattam*—lit. a sunshade that surpasses all other sunshades, hence a most excellent sunshade. *Sāsaṇam* (nt.)—message. *Paṭiyādetvā* (caus. gerd. of *paṭi + √yat*)—having prepared, arranged. *Paccuggamaṇam karontu*—let them receive or meet. *Samghāṭetvā* (caus. gerd. of *saṃ + ghaṭeti*)—having caused to be bound. *Maṇḍapaṃ*—a temporary shed, an awning. *Puppha-dāma*—a wreath or garland of flowers. *Anugacchanto* (pr. p. of *anu + gacchati*)—going behind. *Uyyojetvā* (caus. gerd. of *ud + √yuj*)—sending

off, letting go. *Gala-ppamānam* (adj.)—(going or descending) up to the neck. *Akkanta* (pp. of *akkamati*)-*matte yeva*—as soon as he stepped upon. *Pokkhara-vassam*—*Pokkhara* means lotus-leaf, hence “lotus-leaf rain”. It is “a portentous shower of rain, serving as special kind of test shower in which certain objects are wetted, but those showing a disinclination towards moisture are left untouched, like a lotus-leaf”—*Pali-English Dictionary* (P. T. S.). But as it seems to refer to a heavy shower of rain filling up tanks, etc., the word *pokkhara* should be taken as a shorter form of *pokkharani*. *Jannu* (= *jānu*)—the knee. *Uru*—the thigh. *Kaṭi*—hipwaist. *Sandantāni* (pp. of *sandati* fr. $\sqrt{\text{syand}}$)—flowed. *Upalimpitvā* (gerd., *upa* + $\sqrt{\text{lip}}$ + *tvā*)—having smeared, overspread, with. *Suvaṇṇa-tāra-kādi-vicittam vitānam*—a canopy ornamented (or better, embroidered) with golden stars and the like. *Ratana-Suttam*—This discourse of the Buddha occurs in the *Suttanipāṭa* and in the *Khuddakapāṭha*. It describes the excellent virtues of the Three Jewels—the Buddha, the Dhamma and the Saṃgha. *Purima-nayen’eva*—even as before. *Paccāgami* (*pati* + *ā* + $\sqrt{\text{gam}}$ + aor. 3rd pers. sg.)—(he) came back.

22. DEDICATION OF JETAVANA [*Jātaka-Nidānakathā*].—Here is a classical account of the dedication of Jetavana (‘Jeta’s park’) by Anāthapiṇḍika, a great banker of Sāvatthi. Anāthapiṇḍika’s personal name was Sudatta, but he was better known as Anāthapiṇḍika (‘feeder of the destitute’) because of his munificence. Anāthapiṇḍika first met the Buddha in Rājagaha, where he had gone on business. He invited the Buddha to visit Sāvatthi, and the Buddha accepted the invitation. On his way back to Sāvatthi, Anāthapiṇḍika found Jetavana suitable for the Buddha’s residence. He purchased the site from Prince Jeta of Kosala with a layer of crores (*koṭisanthārena*), and paid for it eighteen crores of gold pieces. He then converted the park into a delightful monastic abode, at an expense of eighteen crores. The Buddha, on his arrival at Jetavana, was received with great ovation by Anāthapiṇḍika and other members of his family, each with five hundred companions. Anāthapiṇḍika poured water over the Buddha’s hand, and dedicated the Jetavana monastery to the Order of monks, headed by the Buddha,—to those who had come there and to those who had not come yet from the four quarters. The festival held on the dedication of the monastery was one of great splendour, and it lasted for nine months. In the festival of dedication, too, eighteen crores were spent. So even on this monastery Anāthapiṇḍika spent his riches amounting to fiftyfour crores. The account is fully represented in Bharhut sculpture. (See the Plate facing p. 26).

Bhaṇḍam ādāya—having taken merchandise, goods, articles of



trade. *Piya-sahāyassa*—of a dear or bosom friend. *Balava-paccūsa-samaye*—very early in the morning. *Sotāpattiphale*—see p.89. *Paṭisaṃ* (f., fr. *paṭi* + $\sqrt{jā}$)—a promise, consent. *Antarāmagge* (loc.)—on the road. *Koṭṭi-santhārena*—lit. by the spreading out of crores, i.e., with a layer of crores of coins (for the price). *Navakammaṃ*—lit. 'a new doing up', building a new house; also making repairs. *Paṭṭhapesi* (caus. aor. of *paṭṭhahati* fr. *pa* + $\sqrt{thā}$)—(he) put up, established, erected. *Dasabala*—see pp. 93f. *Gandhakuṭim*—lit. a perfumed chamber. It was the name of the special room in the midst of the monastery, built by Anāthapiṇḍika at Jetavana, for the Buddha's residence. *Pāṭi-y-ekka* (adj., *pāṭi* + *ekka* = *pacceka*)—single, distinct, several; *pāṭi-y-ekka-sannivesane* (nt., adj.)—in separate, private chamber. *Ekakuḍḍaka-dvikuḍḍaka*—having single and double walls; *Hamsavaṭṭakā*—buildings shaped like ducks and quails, or ornamented with representations of them; *Dighasālā*—long halls; *Maṇḍapāḍi*—temporary sheds and the like; *Senāsanaṇi* (= *sayana* + *āsanāṇi*)—beds and seats; *Pokkharaniyo* (cp. Skt. *puṣkarani*)—tanks; *Caṅkamana*—cloisters; *Ratti-tṭhānāni*—terraces to walk on by night; *Divā-tṭhānāni*—terraces to walk on by day. *Pariccāgena*—at an expense of. *Dūtaṃ*—a messenger. *Anupubbena* (adv.)—gradually, in due course. *Vihāramahaṃ*—festival held on the dedication of a monastery. *Sajjetevā* (caus. gerd. of \sqrt{srj})—having decorated. *Mātugāma*—womanfolk. *Puṇṇa-pāṭiyo* (f.)—vessels or dishes full of (food). *Ahata-vatta-nivattho* (adj.)—clad with new garments. *Mahāseṭṭhi pi ... pāvisi*.—The great banker decorated the monastery in connection with the festival of its dedication and on the day on which the Tathāgata should arrive at (lit. enter) Jetavana, he adorned his son in all splendour, and sent him with five hundred youths, well-adorned and dressed. And he (i.e., the banker's son) and his company, holding five hundred flags resplendent with cloth of five different colours, appeared before the Dasabala. Behind them Mahā-Subhaddā and Cōla-Subhaddā, the two daughters of the banker, went forth with five hundred maidens, carrying water-pots full of water. Behind them the wife of the banker, adorned with all her ornaments, went forth with five hundred ladies (lit. women), carrying vessels full of food. Last of all, the great banker himself, clad in new garments, went out to meet the Blessed One with five hundred bankers, also dressed in new robes. The Blessed One, keeping this retinue of lay disciples in front and surrounded by the great Order of monks, entered the Jetavana monastery with the majesty of a Buddha, illuminating the dense woodlands. *Kathāhaṃ* (= *kathaṃ* + *ahaṃ*) *paṭipajjāmi*—how am I to follow out, deal with? *Āgātānāgatassa bhikkhu-saṃghassa*—the Order of

monks that have come and not come yet, i.e., the present and future Order of monks. *Suvanna-bhikkhāraṃ ādāya*—with a golden water jar. *Cātudisassa*—of the four directions. *Dammi* (an optional form of *dassāmi* fr. $\sqrt{dā}$ + fut. 1st pers. sg.)—I would like to give. *Vihārānisamaṃ*—the merit or advantage of the gift of a monastery. *Niṭṭhāsi* (acr. 3rd pers. sg. of *niṭṭhāti*, Skt. *niṣṭiṣṭhati*)—was at an end, was finished.

23. *DASA SIKKHĀPADĀNI* [Vinaya-Piṭako, Vol. I, pp. 83-84].—Literally, the term *Dasa-sikkhāpadam* means 'the ten points of training'. The formula, as given in the text, comprises ten essential points of conduct or criteria of morality. They are essentially meant for a Buddhist novice (*sāmaṇera*) as 'precepts'. Originally, these ten points were enforced in this very form according to the proposal of the novices themselves. The formulation itself is important. Each of the *sikkhāpadas* comprehends various modes of offence or transgression that are opposed to the same principle of morality. Thus, the first—*pāṇātipātā veramaṇi*—, which literally means 'abstaining from killing', really implies 'abstaining from all acts, physical and mental, which directly or indirectly involves the intention of harm or cruelty'. The same remark holds true of the second and the remaining points.

Yathābhiraṇṭam (adv.)—to one's heart's content, as long as (or, as much as) one likes, according to one's pleasure. *Yena* (= *yaṃim*)—where; similarly, *tena* (= *taṃim*)—there,—both used in the 3rd case denoting the sense of the 7th case (*Sattamyatthe tatiyā*). *Cārīkaṃ* (f.)—journey, wandering. *Avasati* (*ava* + \sqrt{as} + acr. 3rd pers. sg.)—(he) went away. *Sudam* (indecl., Vedic *avid*)—even, just; *tatra sudam*—even there, or simply, there. *Jetavane Anāthapiṇḍikassa ārāme*—in the monastery of Anāthapiṇḍika at Jetavana (see p. 103). *Ayaṃmāto* (adj. gen., cp. Skt. *āyusmant*, the Pali form shows replacement of *u* by *a*)—lit. old, of long standing; hence 'venerable'. *Sāriputta*—N. of one of the chief disciples of the Buddha (see p. 94). *Upaṭṭhāka* (fr. *upa* + $\sqrt{sthā}$ (= $\sqrt{thā}$), cp. Skt. *upasthāka*, 'a personal attendant') + *kulaṃ*—a family devoted to the service of. *Pāhesi* (*pa* + \sqrt{hi} + acr. 3rd pers. sg., an optional form of *pahiṇi*, Skt. *prāhiṣṭ*)—(he) sent. *Sikkhāpadam* (nt.)—a set of precepts, a code of training. *Paññattam* (pp. of *paññāpeti*, caus. of *paññāti*)—made known, pointed out, ordained. *Na, ekena deṃ sāmānerā upaṭṭhāpetabbā*—one (*bhikkhu*) should not ordain two novices. *Rāhulo*—N. of the son of Siddhattha (see p. 100). *Paṭipajjitabbam* (fut. part. of *paṭi* + \sqrt{pad})—to be followed. *Katham nu kho mayā paṭipajjitabbam*—how should I follow (the method), i.e., deal with it? *Anujānāmi*—I give permission, allow; prescribe, advise.



Vyattena (adj.)—by an experienced, skilled (monk). *Paṭibaleṇa* (adj.)—by an able, competent (monk). *Yāvaṅka* (adj.)—as many as, as much as; usually used with *tāvataka* in the same meaning. *Ussahati* (ud + √*sah* + pres. 3rd pers. sg., Skt. *utsahate*)—ventures, is able, is fit for. *Katī* (indecl.)—how many? *Kattha* (adv.)—where? in what matters? *Pāṇātipātā* (abl., *pāṇa* + *atipātā*)—from life-taking, killing. *Veramaṇī* (f., fr. *viramaṇa*)—abstaining (from), abstinence. *Adinnādānā* (abl., *a* + *dinna* + *ādānā*)—from the taking of that which is not given, from stealing or theft. *Ahrahmacariyā* (abl.)—from unchastity, from an unchaste or immoral life. *Musāvādā* (abl.)—lit. from falsehood; fig. from all forms of improper speech—lying, slander, harsh words, and vain or useless talk. *Surā-meraya-majja-ppamāda-tthānā* (abl.)—from the state or condition of indolence arising from the use of intoxicating drink, such as rum, spirituous liquor, and wine. *Vikāla-bhojanā* (abl.)—from taking food after midday. *Mālā-gandha-vilepana*, etc.—The construction should be understood as *mālā-dhāraṇā* (from wearing garlands), *gandha-maṇḍanā* (from adorning oneself with scents), *vilepana-vibhūṣana-tthānā*—(from the state or condition of decorating or ornamenting oneself with unguents). *Uccāsayaṇa-mahāsayaṇā* (abl.)—from the use of high quality and magnificent beds (including other valuable furniture). *Jātarūpa-rajaṭa-paṭiggahanā* (abl.)—from the acceptance of gold and silver (for hoarding and commercial purpose).

24. SAKKA [Samyutta-Nikāya, Part I, pp. 228-229].—This piece shows how did Sakka, the ruler of the gods, attain to his celestial position.

Mahāvana—N. of a wood-land near Vesālī. It was partly natural, and partly man-made. It extended up to the Himalayas. *Kūṭāgārasālā*—N. of a hall with gable-roof in the Mahāvana near Vesālī. The Buddha stayed there on several occasions, and eminent persons including the Licchavi chiefs visited him there. In this hall, the Buddha announced that his death would take place within three months. *Sakka*—He is the chief of the gods (*devānaṃ indo*), because he rules the Tāvātimsa heaven. He is considered as a god of high character, kindly and just, but not perfect. He is still subject to death and rebirth. Sakka is said to have visited the Buddha on several occasions and to have asked him many questions. Sakka's throne, called the *Paṇḍukambala-silāsana*, is composed of yellow stone. It grows hot when Sakka's life draws towards its end, or when some mighty being prays, or through the efficacy of virtue in recluses or brahmins or other beings. *Nūna* (adv.)—surely. *Sakka-paṭirūpako* (adj.)—one who looks like Sakka, one who resembles Sakka. *Duddaso* (adj., Skt. *durdṛśa*)—difficult to be seen or understood. *Sakka-*

karane dhamme (acc. pl.)—the Sakka-making virtues, the qualities that raise a person to the status of a Sakka (*sakkattam*). These are otherwise called *Satta vata-padāni*, or seven rules of conduct, which Sakka undertook and carried out in his previous birth when he was born as a human being. The seven rules have been summed up in the concluding verse (see p. 28). They may be stated here as follows —

1. As long as I live, may I support my parents.
2. As long as I live, may I revere the elders or seniors in my family.
3. As long as I live, may I use gentle speech.
4. As long as I live, may I utter no slander.
5. As long as I live, may I lead the life as a householder, with a mind free from stain and selfishness, with liberality, with clean hands, fond of giving, ready to comply with another's request, and delighting in distributing alms.
6. As long as I live, may I speak the truth.
7. As long as I live, may I be free from anger ; if anger should arise in me, may I swiftly drive it out.

Yōva-jīvam (adv.)—as long as I live, my life-long. *Assam* (conditional tense used as opt. 1st pers. sg. of \sqrt{as} , 'to be')—may I be (= *bhaveyyam*—C). *Saṇhāvāco* (adj.)—one speaking mild or gentle words. *Macchera*—avarice, selfishness. It is one of the evil conditions which have to be given up as a habit of mind by force of intelligence. *Payatapānī* (adj.)—devoted to liberality, open-handed. The expression *muttacāgo dāna-samvibhāga-rato* is a stereotyped phrase used "to denote great love of liberality". *Paṭivineyyam* (*paṭi* + *vi* + \sqrt{ni} + opt. 1st pers. sg.)—may I drive out, may I subdue, suppress. *Jantum* (acc.)—a creature ; a man, person. *Sakhila-sambhāsam* (adj.)—one who talks with friendly speech. *Macchera-vinaye guttam* (adj.)—one who is engaged in the removal of avarice or selfishness. *Kodhābhikkhum* (adj.)—one who has overcome anger. *Ve* (Skt. *vai*)—indeed, certainly. *Sappuriso* (Skt. *satpuruṣa*)—a good man, a worthy man.

25. *DHAJAGGAṂ* [*Samyutta-Nikāya*, Part I, pp. 218-219].—This piece relates the traditional account of the fight between the Devas and the Asuras (*devāsura-saṃgāmo*). Once the Devas fought the Asuras under the banner and orders of Sakka. Besides Sakka, three kings of the Devas—Pajāpati, Varuṇa and Isāna—are said to have been in supreme command. When Sakka led his forces into battle, he told them that should any panic arise in their heart, they should look up at the crest of his banner (*dhajaggam*) and their fears would immediately disappear. Failing that, they should look up at the crest of the banner of Pajāpati, or



at that of Varuṇa, or at that of Isāna. The Buddha remarks that the fears in the Devas that looked up to the crest of one or other of these four banners might or might not be overcome. Because Sakka, like the rest, is not free from lust, ill-will and delusion; moreover, he himself is timid (*bhīru*), given to panic (*chambhī*) and alarmed (*utrāsī*), and he takes to flight (*paḍāgi*). The Buddha advises the monks that should any fear arise in them they should recall to mind the excellences of the Buddha, or those of the Dhamma, or those of the Saṃgha, and peace would come to them. Because the Tathāgata is free from lust, ill-will and delusion; he is fearless, steadfast, and bold; he does not run away. His Dhamma is extolled as well explained (*avākkhāto*), knowable personally by the wise (*paccattam viññāhi veditabbo*), and leading to the goal (*nīyyāniko*). His Saṃgha consists of the four pairs of his disciples, namely, those who have reached the four stages of meditation and obtained the fruits thereof. Each member of the Saṃgha is expected to be of good conduct (*su-paṭipanno*), upright (*uju-paṭipanno*), upholder of a right cause (*sāya-paṭipanno*), and correct in life (*sāmicī-paṭipanno*). Hence, the Saṃgha provides an excellent field for merit (*puṇṇa-kkhettaṃ anuttaraṃ*).

Jetavana—see p. 108. *Paccassasum* (acr. 3rd pers. pl. of *paṭissunōti* fr. *paṭi* + *√śru*, 'to hear')—assented, agreed; said "yes". *Samupabbūho* (adj., *saṃ* + *upa* + *viyūho*, pp. of *vi* + *√hatī*, 'to carry off')—massed, in full swing; imminent. *Sakka*—see the piece No. 24, p. 106. *Deva Tāvātimsa* (acc.)—the gods of the Tāvātimsa heaven of which Sakka is the ruler. *Mārisā* (voc. pl.)—a respectful term of address, almost like "Sirs". *Chambhītatam* (nt.)—the state of being stiff, stupefaction. *Lomaharṣa* (Skt. *romaharṣa*)—horripilation, excitement with fear, thrill. *Ullokeyyātha* (opt. 2nd pers. pl. of *ud* + *loketi*)—you should look up. *Ullokayatam* (nt., pp. fr. caus. of *ulloketi*)—looking out. *Pahiyissati* (fut. 3rd pers. sg. of *pahiyati*, Pass. of *paṇahati*)—will be abandoned, will pass away, disappear, vanish. *Pajāpati*, *Varuṇa* and *Isāna*—Names of kings of the gods (*devarājās*) and companions of Sakka, occupying with him respectively the second, third and fourth seat in the assembly of gods. *Isāna* is an older name for Rudra, called euphemistically *Śiva*. *Pahiyetha* (Pass. of *paṇahati* + *attan*, opt. 2nd pers. sg.)—may be abandoned. *Suññāgāra* (= *suñña* + *āgāra*)—an empty house, an uninhabited spot, solitude. *Anussareyyātha* (*anu* + *√smṛ* + opt. 2nd pers. pl.)—you should, recollect, recall to mind. *Vijjā-carana-sampanno* (adj.)—endowed with knowledge and conduct. *Loka-vidū* (adj.)—one who knows (the nature of) the universe. *Anuttaro* (adj.)—incom-

parable, peerless. *Purisa-damma* (Skt. *purusa-damya*) + *sāraṭhi* (adj.)—a driver or guide of (the hearts of) men who are to be restrained. *Sattāḥ dera-manussaṇṇam* (adj.)—teacher of men and gods. *Sesakkhato* (adj., su + *akkhato*)—well preached, well proclaimed, well explained, rightly shown. *Sandittthiko* (adj.)—lit. belonging to this visible nature of things, i.e., relating to the present life, hence actual. *Akāliko* (adj.)—not subject to time, not delayed, i.e., immediate in its results. *Ehi-passiko* (adj.)—lit. that which invites every man with the words "Come and see", i.e., open to all. *Opanayiko* (adj., *upa* + *ni* + *ika*)—leading to the goal (Nibbāna). *Paccattam veditabbo viññūhi*—knowable personally by the wise (in their own hearts). *Su-paṭipanno* (adj., fr. *su* + *paṭi* + *pad*)—properly reaching the path. *Uṇu* (Skt. *riu*) - *paṭipanno* (adj.)—living the upright or honest life. *Nāya* (Skt. *nyāya*) - *paṭipanno* (adj.)—upholding the right cause. *Sāmicī* (fr. Vedic *sāmicī*, f. nom. pl. of *samyac* = Pali *sammā*) - *paṭipanno* (adj.)—lit. following the right lines of action, i.e., correct in life. *Cattāri purisa-yugāni*—the four pairs of persons (said of these disciples who have reached one or other of the four stages of meditation, viz., *sotāpatti-magga*, *sakadāgāmi-magga*, *anāgāmi-magga* and *arahatta-magga*, and of the four fruits thereof), and these four pairs represent eight human types or characters (*aṭṭha purisa-puggalā*). *Ahuneyyo* (adj., fr. *ā* + *hu*)—worthy of offering, adorable. *Pāhuneyyo* (adj., fr. *pā* + *ā* + *hu*)—worthy of hospitality, deserving to be a guest. *Dakkhineyyo* (adj., fr. *dakkhiṇā*)—worthy of a gift. *Añjali-karaṇīyo* (adj.)—worthy of being honoured with raised folded hands. *Puṇṇa-kkhetṭam* (nt)—the field for merit. *No siyā* (= *na siyā*, Skt. *na syāt*, opt. 3rd pers. sg. of *√as*, 'to be')—so that there should not be. *Loka-jettṭham* (acc.)—the first or best in the world of men (= *loka-seṭṭham*). *Narāsabham* (= *nara* + *usabham*)—the Bull among men (as an epithet of the Buddha for his undauntedness). *Niyyānikam* (adj., fr. *niyyāti*)—leading to (Nibbāna). *Na hevaṇti* (*√hū* + fut. 3rd pers. sg.)—will not be, will never arise.

26. DEVADATTA PLOTS AGAINST BUDDHA [Vinaya-Piṭaka, Vol. II, pp. 187 ff.].—This piece contains an account of Devadatta and his malice against the Buddha. The part played by Devadatta in the early history of Buddhism may be broadly compared with that of Judas in the early history of Christianity. Devadatta was a wicked man who brought about a division in the Order. A man with evil design, he is said to have been arrogant and intriguing. In his worldly relation he was the Buddha's maternal uncle's son and brother-in-law too. He joined the Order along with Bhaddiya, Anuruddha, Ānanda and Upālī. He acquired some common miraculous powers by which he could win over persons to his side



for carrying out his evil designs. About eight years before the Buddha's demise, Devadatta, eager for gain and power and jealous of the Buddha's fame, wanted the Buddha to nominate him as his successor to the leadership of the Order in view of the Buddha's old age. The Buddha refused his request on the ground that he himself had no right to do so. This gave offence to Devadatta. He rebelled against the Buddha and the Order. At last, he became desperate and was bent upon taking the Master's life. With the help of King Ajātasattu and others, he made several attempts to kill the Buddha, but failed. In the last days of his life, Devadatta lay grievously ill, and naturally he became eager to see the Buddha. He was carried to Jetavana on a litter. It was, however, not possible for him to see the Buddha. Because as he sat down on the litter keeping his feet on the ground, he was swallowed up by the earth and reborn in hell. The description here of the manner in which the ferocious elephant Nālāgiri was subdued merely by a gentle touch of the Buddha's hand, with his heart suffused by a feeling of love for all, is really marvelous.

Mahatiyā parisāya parivuto—surrounded by a great multitude. *Sa-rājikāya parisāya*—with the king's retinue. *Uttarāsahgaṃ*—an upper robe. *Aṃsaṃ* (for *aṃse*) *karitvā*—having put on the shoulder. *Paṇāmetrā* (caus. gerd. of *pa + namati*)—having raised (the folded hands in adoration). *Mahallako* (adj., Skt. *mahā + āryaka*)—of great age, venerable (opp. of *taruṇa*). *Addhagato* (adj.)—lit. one who has gone the road or completed the journey, i.e., the span of life, a very old man. *Vayo anuppatto* (adj.)—one who has attained old age. *Appassukko* (adj., *appa + ussukko*, Skt. *alpotsukya*)—lit. having little care or anxiety, i.e., unconcerned, living at ease. *Ditthadhamma*—the visible order of things, this world, the present existence. *Nissajjatu* (*nis + √sṛj + imper. 3rd pers. sg.*)—please give, hand over. *Pariharissāmi* (*pari + √hr̥ + fut. 1st pers. sg.*)—I shall take care of, look after. *Mā te rucci* (aor. of *ruccati* with the prohibitive particle *mā*)—lit. may it not be to your liking; please do not find delight in, do not set your mind on. *Sāriputta-Moggallānā*—see p. 94. *Chava* (adj.)—low, wretched. *Khelāpaka* (adj.)—“eating phlegm”, “phlegm-eater”, used as an abusive term. *Apasādeti* (caus., *apa + √sad + e + pres. 3rd pers. sg.*)—puts down, blames, disparages. *Kupito anattamano* (adj.)—angry and displeased. *Padakkhināṃ katvā*—having gone round (the Blessed One) so as to keep him to the right side—a mode of showing reverence. *Ajātasattu-kumāra*—Prince Ajātasattu, son of King Bimbisāra of Magadha. The term *Ajātasattu* was evidently a royal epithet, meaning ‘one who has no enemy’.

yet born'. But according to the Buddhists, the prince was so named because he was believed to be 'an enemy of his father even when he was not yet born'. *Āṇāpehi* (imper. 2nd pers. sg. of *ā + āpēti*, caus. of *jānāti* fr. $\sqrt{jā}$ (= $\sqrt{ā}$), cp. Skt. *ājāpaya*)—give an order, command (with acc. pl. *purise*). *Jivitā voropessanti*—they will deprive (him) of life, kill. *Bhaṇe* (indecl., originally opt. 1st pers. sg. of *bhaṇati*)—'I should say', used as an interjection of emphasis and translated by 'look here'. It is a term of address generally used by a king to his subjects. *Gacchāvuso* (= *gaccha + āvuso*; the term *āvuso* is a contracted form of Skt. *āyuśmant* = Pali *āyasmā* (p. 105), used as a form of polite address, meaning 'friend', 'brother')—Go, brother! *Okāse* (= *arakāse*, loc.)—in open space. *Asi-cammaṃ*—sword and shield. *Dhanu-kalāpaṃ*—bow and quiver. *Sannayhitvā* (ger. of *saṃ + nayhati*)—having tied, fastened. *Bhagavato avidūre...atthāsi*—Not far from the Blessed One, he stood up with his stiff body, alarmed, distrustful, anxious and afraid. *Accayo* (Skt. *atyaya*)—transgression, offence, fault. *Accayo maṃ accagamā*—lit. a fault has overcome me, i.e., has been committed by me. It is an idiomatic expression (used in confession). *Yathā bālāṃ*—like a fool. *Yathā mūḷhāṃ*—like one who has gone astray, who has been confused. *Yathā akusalaṃ*—like a sinful person. *Dutṭha-citto* (adj.)—one having corrupted mind, with evil thought. *Vadhaka-citto* (adj.)—with intention of killing. *Accayaṃ accayato paṭigāṇhātu*—lit. please accept the fault as such, i.e., please pardon me. It is an idiomatic expression (used in confession). *Āyatim* (adv.)—in future. *Samvarāya* (dat.)—for restraint. *Mahiddhiko mahānubhāvo* (adj.)—of great power and majesty. *Gijjhakūṭa* (Skt. *Gṛdhrakūṭa*)—N. of a hill ('the Vulture-Peak') in Rājagaha (see p. 82). *Pacchāyāyaṃ* (loc.)—in a place in the shade, in the shaded part. *Paviṇṇhi* (*pa + √vyadh + aor. 3rd pers. sg.*)—(he) threw down. *Dve pabbata-kūṭā*—two mountain-peaks. *Sampatichchīṇau* (*saṃ + paṭi + √iṣ + aor. 3rd pers. pl.*)—received. *Papaṭikā* (f., Skt. *prapāṭikā*)—a splinter, piece, fragment. *Ruhiraṃ* (nt., Skt. *rudhiram*)—blood. *Uppādesi* (caus. aor. of *uppajjati* fr. *ud + √pad*)—lit. produced, i.e., caused (the blood to flow). *Ulloketvā* (gerd., *ud + √lok + tvā*)—having looked on. *Moghapurisa* (voc.)—O foolish man! *Paṣūtaṃ* (pp. of *paṣavati* fr. *pa + √su*)—brought forth, produced. *Anantarika-kammaṃ*—lit. an action which produces its result without an interval, i.e., immediately; a 'conduct that finds retribution without delay'. *Upacitaṃ* (pp. of *upa + cināti* fr. \sqrt{ci})—collected, accumulated. *Nālāgiri*—N. of an elephant in the king's stall at Rājagaha. Once Devadatta tried in vain to kill the Buddha with the help of this fierce (cāṇḍo) elephant. *Haṭṭhisālaṃ*



(f. acc.)—to elephant stable. *Haṭṭhi-bhaṇḍe* (acc. pl.)—to elephant-keepers. *Paṭibālā* (adj.)—able. *Racchaṇa* (f., cp. Skt. *rathya*)—a carriage road. *Paṭipādettha* (*paṭi* + √*pad* + caus. imper. 2nd pers. pl.)—bring into. *Paccassosum* (*paṭi* + √*śru* + aor. 3rd pers. pl.)—(they) agreed. *Sanḍaṇ* (f. acc., Skt. *śuṇḍā*)—an elephant's trunk. *Pahatṭha-kāṇṇa-vālo* (adj.)—delighted at ears and hair (with excitement or joy). *Tasmim āgacchante* (loc. abs.)—as he was approaching, coming towards. *Pāsāḍesu* (loc.)—on large buildings. *Hammiyesu* (loc., cp. Vedic *harmya*)—on mansions with upper chambers on the top. *Chadanesu* (loc.)—on roads. *Acchanti* (√*ās* + pres. 3rd pers. pl.)—(they) stay, remain (= *vasanti*—C.). *Asaddhā* (adj.)—unbelieving, unfaithful. *Abhirūpo* (adj.)—good-looking, handsome. *Viheṭṭiyissati* (Pass. fut. of *vi* + *heṭeti* fr. √*hid*, 'to be hostile')—(he) shall be oppressed, hurted. *Cirassam* (adv.)—at last. *Nāgo nāgena saṃgāmessati*—a hero shall fight with a hero. The word *nāga* means a serpent; an elephant; but figuratively, 'a hero' or 'a saint'. *Phari* (aor. 3rd pers. sg. of *pharati* fr. √*sp̄har*)—pervaded, filled, suffused. *Oropetvā* (caus. gerd. of *orohati*)—having brought down, laying aside (opp. of *ussāpetvā*, having raised, lifted up). *Kumbhaṇ parāmasanto*—touching the frontal globe of the elephant. *Ajhabhāsi* (*adhi* + √*bhās* + aor. 3rd pers. sg.)—(he) addressed. *Kuṇḍara* (voc.)—O elephant! *Āsado*—approach, dealing with, attack on; *nāgam-āsado*—dealing with a saint; *mā nāgam-āsado*—do not deal with a saint, i.e., you have nothing to do with a saint. *Nāga-m-āsado* (= *nāga* + *āsado*, the insertion of *m* being due to Sandhi)—the attack on (lit. getting at) a saint; *dukkhaṇ hi nāga-m-āsado*—the attack on a saint is indeed painful. *Nāga-hatassa*—of him who has killed a saint. *Param* (prep.)—after, beyond (this life). *Yato* (adv.) because. *Mā mado* (adj.)—do not be proud. *Mā pāmodo* (adj.)—do not be exciting. *Pamattā* (adj. pl.)—those who are careless. *Pāda-pamsuni* (acc. pl.)—dusts from the feet (of the Blessed One). *Upari muddhani*—above the head. *Ākiritvā* (gerd., *ā* + √*kir* + tvā)—having strewn over, scattered. *Paṭikuṭito* (pp. of *paṭi* + *kuṭati*)—turned or bent back. *Paṭisakki* (aor. 3rd pers. sg. of *paṭi* + *sakki*)—(it) ran back. *Yāva Bhagavantam addakkhi*—as long as it could see the Blessed One. *Tathā danto ca* etc.—And thus was subdued the elephant Nālāgiri. *Kohaṇṇena* (nt., fr. *kuhana*)—by hypocrisy, by deceit. *Pañca vatthuni*—the five rules. They are: (1) that monks, throughout their lives, should dwell in the forest; (2) that they should live entirely on alms obtained by begging; (3) that they should wear only robes made of discarded rags; (4) that they should dwell at the foot of a tree; and (5) that they should not take

fish and flesh. *Yo icchati, so ārañṇako hotu*—He who so desires, let him be a forest-dweller. *Paṭikkhitto* (pp. of *paṭi* + $\sqrt{\text{kip}}$)—refused. *Samgham bhinditvā*—causing schism in the Order. *Te bhikkhū ādāya*—with these monks. *Gayāsisa* (Skt. *Gayāśira*)—N. of a hill near Gayā. *Gayāsisa* is perhaps a variant of *Gajasisa*. According to the commentaries, the hill was so called because it was composed of a flat stone and was shaped like an elephant's head (*gajasisa-sadisa-piṭṭhippāsāno*). *Dve agga-sāvake* (acc. pl.)—the two chief disciples—Sāriputta and Moggallāna (see p. 94). *Jannukena* (inst.)—by the knee. *Hadaya-majjhe*—on the chest. *Tassa tatth'eva* etc.—On the very same spot, hot blood came out from his mouth. *Gīḍḍho* (adj.)—sick, ill. *Pacchime kāle* etc.—As his end drew near, he wished to see the Master. *Mañcakena ādāya*—with the help of a litter. *Daṭṭhum alabhivā* ra—not even getting the chance to see.

27. HOW BUDDHA CONSOLED KISĀGOTAMĪ [Dhammapada Commentary, Vol. III, pp. 432 f.].—This piece depicts the lot of a woman, named Kisāgotamī, who was unhappy as a wife and more so as a mother. Like a mad woman she was moving about here and there carrying her dead child, fondly believing that perchance she might meet a person who could bring it back to life. She was at last referred to the Buddha who, instead of disheartening her by pointing out her mistake, made her understand the fact of existence for herself, and she realised the Truth.

Kilanto-sarīratāya—for fatigue or weariness of body, i.e., for having a thin body. Though Gotamī was her personal name, she was called Kisā-Gotamī because of her thinness. *Parijñña-kulassa*—of a poor family. *Paṭicchāpesi* (caus. acc. of *paṭi* + $\sqrt{\text{is}}$, 'to receive')—entrusted, gave. *Aprāṇa samayena*—later on, subsequently. *Tassa gabbho patitthahi*—her conception took place. *Padaṇḍa gamana-kāle*—when he was grown up to walk about. *Kālam-akāsi*—he died. *Adittha-pubba-maraṇatāya*—because of the fact that she had not seen death before. *Jhāpetum* (caus. inf. of *jhāyati*)—to burn. *Niharante vāretvā*—having prevented at the time of taking (it) out. *Bhesajjam*—medicine. *Mata-kalebaram aṅken ādāya*—carrying the dead body on her hip. *Ghara-paṭipātiyā*—from house to house (lit. houses in succession). *Ummattikā 'si jātā*—you have become mad. *Pucchanti* (f. pr. p. of *pucchati*)—asking, seeking. *Avassam* (adv.)—inevitably. *Bhesajja-jāṇanakaṃ* (acc.)—a knower of medicine. *Maññamāṇā* (f. pr. p. of *maññati*, Vedic *manyate* fr. $\sqrt{\text{man}}$, 'to think')—thinking, imagining. *Adittha-pubba-maraṇā* (f. adj.)—she who has not seen death before. *Avassaya*—support, help. *Laddhum* (inf., $\sqrt{\text{labh}}$ + *tum*)—to get, obtain. *Vatṭati* (Skt. *varṭate* fr. $\sqrt{\text{vrt}}$)—behaves; *kim laddhum vatṭati*—what ought to get? *Acchāro-gaṇṇamallam* (adj.)—as



much as one may hold with the finger-tips. *Siddhatthakam* (acc.)—white mustard. *Na koci matapubbo*—nor anybody else has yet died. *Anta-gāmaṃ*—into a village. *Siddhatthakesu diyyamānesu* (loc. absl.)—white mustard seeds having been given. *Jivamānā hi katipayā, matakā eva bahukā*.—Those who are alive are certainly a few, many are those who are just dead. *Paṭidāsi* (= *paṭi + adāsi*)—she gave back. *Iminā niyāmena*—in this manner. *Adito paṭṭhāya*—from the beginning. *Aho bhāriyaṃ kammaṃ*—Alas, (it is) a grave deed! i. e., a sin. *Saññaṃ akāsiṃ*—I thought, I imagined.* *Jivantehi matakā va bahutarā*.—Even dead persons are more than the living ones. *Putta-sineha-mudukam hadayaṃ thaddhabhāvam-agamāsi*.—The heart which had been soft with the affection for (her) son, became hard. *Laddhā* (pp. pl., fr. *√labh + ta*)—got, obtained. *Sallakkhesi* (aor. 2nd pers. sg. of *sam + lakkheti*)—you considered, concluded. *Dhucca-dhammo eva sattānaṃ*—this is a sure or constant condition of beings. *Aparipuṇṇ'-aijhāsaya* (adj., acc pl.)—those whose wishes are not yet fulfilled. *Mahogho viya*—like the great flood. *Parikassamāno* (pr.p. of *pari + kassati* fr. *√kṣ*)—sweeping away, carrying away. *Apāya-samudde pakkhipati*—throws into the ocean of distress. *Putta-pāzu-sammattam* (adj.)—one who is maddened with, or delighted in, children and cattle. *Vyāsatta* (= *vi + āsatta*)-*manasaṃ* (adj.)—lit. one whose mind is attached with longing. *Sutta* (adj., Skt. *supta*)—sleeping, i. e., not alert. *Gāthā-pariyosāne*—at the conclusion of the verse. *Sotāpatti-phala*—see p. 89. *Laddhūpasampadā* (f. adj., *laddhā + upasampadā*)—lit. one who has obtained the ordination, i. e., entered into the Order. *Paññāyi* (Pass. aor. of *pa + jānāti*)—was well known.

28. MAHOSADHA'S JUDGMENT [Mahā-Ummagga-Jātaka, No. 546].

—This episode illustrates how Mahosadha, son of the banker of the village of Yavamadhyaka in Mithilā, displayed his wonderful power of judging disputes. It shows an instance of a prompt settlement of a dispute by arbitration. The judgment of Mahosadha reminds us of those funny legal awards in ancient Iran which are popularly known as "Kazi's Judgments".

Mahosadha-paṇḍita—the wise Mahosadha. From early childhood he gave evidence of unusual ability and wisdom, for which he was appointed a councillor of the king of Mithilā. *Sāṭake* (loc.)—on the outer garment, on cloth. *Yakkhinī*—a female *yakkha*, a kind of non-human being. The female *yakkhas* seem more fearful and evil-natured than the male. They eat flesh and blood or corpses. *Sahāyike* (f., voc. sg. of *sahāyikā*)—O friend! *Sobhati vatāyaṃ dārako*—this boy shines, or looks beautiful, indeed. *Āna* (indecl.)—'yes'. *Pāyemi* (caus. of *pirati* fr.

√pô, 'to drink') *naṃ* (= *taṃ*)—may I give him suck? *Thokaṃ* (adv.)—a little. *Kiḷāpetvā* (caus. gerd. of *kiḷ-iti*, Skt *krīḍati*)—having made him play. *Kuḷiṃ*—where? *Kuto*—where from? *Laddho* (pp. of *labhati*)—got, received. *Sālā-dvārena*—by the gate of a large house. *Pakkosivā* (gerd., *pa* + *√kruś* + *tvā*)—having called, summoned. *Aṭṭaṃ* (acc.)—a cause (of dispute), a case. *Akkhinaṃ animisatāya c' eva rattatāya* (inst.)—from want of winking and also from redness of the eyes. *Mama vinicchaya* (loc.)—in my decision or judgment. *Thassaṃtha* (fut. 2nd pers. pl. of *tiṭṭhati* fr. *√sthā* (= *ṭhā*), 'to stand')—will you stay or abide by? *Lekhaṃ kadḍhivā*—having drawn a line. *Nipajjāpetvā* (caus. gerd. of *nipajjati*, 'to lie down')—having caused to lie down. *Ākadḍhivā* (gerd. of *ā* + *kadḍhati*)—having pulled up or drawn out. *Kadḍhituṃ sakkontiṃ eva putto*—the son belongs to her alone who can pull. *Dārako kadḍhiyamāno* (pr. p.)—the boy being drawn away. *Hadayena phalitena viya*—as if with broken heart. *Mocetvā* (caus. gerd. of *muṇcati*)—letting loose, setting free. *Dārako mātu-hadayam* etc.—Is it the mother's heart which becomes tender towards her son, or the heart of one who is not the mother? *Vissajjetvā* (caus. gerd. of *vi* + *√sṛj*)—letting loose, setting free (= *mocetvā*—C.). *Dāraka-coriṃ* (f., acc.)—a female kidnapper. *Chāyāya abhāvena*—on account of the absence of (her) shadow. *Nirāsaṃkatāya* (inst.)—on account of (her) not hesitating. *Nikkaruṇatāya* (inst.)—on account of (her) heartlessness. *Andhabāle* (f., voc. of *andhabālā*)—lit. mentally blinded and ignorant, i. e., foolish! *Jātāsi* (= *jātā* + *asi*)—you are born as. *Pañca-sikā*—see the piece No. 1, p. 69. *Uyyojesi* (caus. aor. of *ud* + *yuñjati*)—dismissed, let go. *Thometvā* (gerd. of Denom. fr. *thoma*, Vedic *stoma*, 'praise')—having praised, extolled. *Pakkāmi* (aor. 3rd pers. sg. of *pakkamati* fr. *pa* + *√kram*)—(the child's mother) went away.

29. DVARTIMŚĀKĀRAM [Khuddakapāṭha].—Here we have a clear presentation of physical anatomy, which has been immensely developed later by the Pālī commentators. They have discussed many points of scientific interest, one of which is the argument pointing to the fact that the derm has in reality no specific colour of its own. The present text is formulated on the basis of the stereotyped mode of reflecting upon the impermanence of the body (*kāyagatō sati*), met with in the earlier portions of the Pālī Canon. The enumeration of the different kinds of constituents of the human body, as given in the Khuddakapāṭha, contains an additional item at the end, namely, *matthake matthaluṅgaṃ* ('brain in the head'), which is absent in the earlier texts. For an interesting



account of these 32 kinds or types (*ākāras*), see Buddhaghosa's *Visuddhi-magga*, I. pp. 249-256, 353-363.

The 32 *ākāras* or types of constituents of the body are divided into 4 *Pañcakas* (i.e., sets of five) and 2 *Chakkas* (i.e., sets of six), each set comprising more closely related parts.

The 4 *Pañcakas* are as follows:—

(a) *Taca-pañcaka* ('skin-pentad', the five dermatoid constituents), comprises *kesā* (the hair of the head only), *lomā* (the hair of the body), *nakhā* (nails), *ḍantā* (teeth), and *taco* (skin);

(b) *Vakka-pañcaka* comprises *maṃsam* (flesh), *nahāru* (sinew, tendon), *aṭṭhi* (bone), *aṭṭhimāṇḍ* (marrow), and *vakkam* (the kidney);

(c) *Papphāsa-pañcaka* comprises *hadāyam* (the heart), *yakanam* (the liver), *kīlomakam* (the pleura), *pihakam* (the spleen), and *papphāsam* (the lungs); and

(d) *Matthaluṅga-pañcaka* comprises *antam* (the lower intestine, bowels), *antagūṇam* (the intestinal tract), *udariyam* (the stomach), *karīsam* (excrement), and *matthaluṅgam* (the brain).

The 2 *Chakkas* are as follows:—

(a) *Meda-chakka* comprises *pittam* (the bile), *semham* (phlegm), *pubbo* (pus), *lohitaṃ* (blood), *sedo* (sweat), and *medo* (fat); and

(b) *Mutta-chakka* comprises *assu* (a tear), *vorā* (grease), *kheḷo* (saliva), *siṅghānikā* (mucus), *lasikā* (the fluid which lubricates the joints), and *muttam* (urine).

30. DESCRIPTION OF AN EARTHQUAKE [*Milindapañha*, pp. 117-118].—This piece contains a most vivid description of an earthquake, and also sets forth the scientific process of such happening. It presupposes the existence of a hidden accumulation of water and a source of heat inside the earth. The water being heated, it turns into vapour, which causes an explosion shaking the earth as a result thereof, the process being popularly illustrated by that of the boiling of rice in a pot heated by fire from underneath. The extract also illustrates the lucidity of prose style developed in the *Milindapañha*. It abounds in onomatopoeic expressions.

Vessantara—N. of the Bodhisatta when, in his previous birth, he was born as the son of Saṅjaya, king of Sivi. He was so called because he was born in a house in the Vessa-street while his mother was passing through it. *Vessantara* made many noble gifts and reached perfection in generosity. He gave away every thing that he possessed, including his son and daughter. At last, Sakka, assuming the form of a Brāhmaṇa appeared before him and asked for his wife Maddī. *Vessantara* gave her to the Brāhmaṇa, and the earth quaked. After death he was reborn in the

Tusita heaven. For details, see Vessantara-Jātaka (*Jātaka*, Fausbøll's ed., No. 547). *Hotthā mahāvātā*—the great winds below (on which the earth rests). *Saṇikam saṇikam* (adv.)—little by little, slowly and gently. *Sakiṇ saṇikam* (adv.)—one by one. *Akulākulā* (adj.)—thoroughly confused. *Onamanti*—bend down. *Unnamanti*—rise up. *Vinamanti*—bend towards each side. *Sinapattā* (cp. Skt. *śirṣapatra*)—leafless. *Gumba-gumbam valāhakā*—masses of clouds. *Rajo-saṇcitā vātā*—winds laden with dust. *Dāruṇā* (adj.)—terrible. *Uppīṭam* (pp. of *uppiṭeti*)—pressed. *Dhamadhamāyanti* (Intens. of *dhamati*)—blow violently or incessantly. *Mahati-mahā-bhīmo saddo*—a great and mighty terrible noise. *Udake colito* (loc. abs.)—at the movement of the waters. *Khubbhanti* (Pass. of *khubhati*)—are troubled, disturbed. *Yamakā-yamakā āmiyo*—the waves in pairs. *Tasanti jalacarā sattā*—the beings that dwell in the waters tremble with fear. *Jala-vīci*—waves of water. *Yuganaddho* (adj.)—harmonious. *Vicinādo*—the roar of the waves. *Ghorā bubbulā*—furious bubbles. *Phenamālā*—garlands of foam. *Uttarati*—flows over. *Ussota-paṭisota-mukhā sandanti salilā-dhārā*—the streams of water flow driving upward and against the current. *Asurā*—demons. *Garulā* (Skt. *garudā*)—N. of mythical birds, harpies. *Nāgā*—serpents. *Ubbijjanti* (Pass. of *ud + √ vij + pres. 3rd pers. pl.*)—(they) are agitated, frightened or afraid. *Kin-nu kho* etc.—“What now ! How now ! is the great ocean being turned upside down ?” *Khubbhiṭe luṭiṭe jaladhara* (loc. abs.)—the sea being troubled and agitated. *Parivattati Sineru-giri*—the Sineru mountain begins to revolve. *Kāṭa-sela-sikharo vinamamāno hoti*—the rocky crest on the summit of the mountain is bent down. *Vimanā honti ... mahāpaṭhaviyā*.—At the trembling of the vast earth, the serpents, mungoses, cats, jackals, boars, deer and birds become distressed, and the Yakkhas of inferior power weep, while the Yakkhas of greater power are merry. *Pariyoga*—a cauldron. *Uddhana-gata*—placed on an oven. *Yathā mahati-mahā-pariyoge* etc.—Just as when a huge and mighty cauldron, filled with water and full of grains of rice, is placed on an oven, then the fire, burning beneath it, heats first of all the cauldron. *Santatto* (Skt. *santapta*, pp. of *santappati*)—heated. *Taṇḍulam santattam ummujjati nimujjati*—when a grain of rice is heated, it emerges of, and dives in, water. *Yaṁ loke duccajan-taṁ caji*—he gave away what is considered hard to bestow in this world. *Dānassa sabhāva-nissandena* etc.—by the effect of the nature of (his) gift the great winds beneath (the earth) were unable to bear (it) and became agitated ; and the great winds being agitated, the waters shook ; and the waters being shaken, the vast earth quaked. In this way, the great winds and the waters and the earth—these three then became, as it were, of one accord?



POETRY

1. SUMEDHA-KATHĀ [Jātaka-Nidānakathā].—This is an extract from the *Story of Sumedha*, which forms a part of the Introduction of the distant past (*Dūre-nidāna*) to the Bodhisatta's career. Siddhattha's attainment of Buddhahood is to be regarded as a dividing line between his earlier and later career. In the former he is the *Bodhisatta*, while in the latter he is the *Buddha*. As Buddha, he lived and worked for forty-five years. As Bodhisatta, his career not only embraces his life as Siddhattha, bordering on Buddhahood and covering a period of thirty-five years, but extends farther back ranging over a long long period of time during which he is said to have been born and reborn in different forms of life. The first trace of his existence as Bodhisatta is met with in the life of a wise hermit named Sumedha, and the last in that of Prince Siddhattha. The narrative of the Bodhisatta's career, from the time when he, at the feet of Dīpaṅkara, formed a resolution to become a Buddha up to his rebirth in the Tusita heaven after leaving his life as Vessantara, is called the Introduction of the distant past. The Story of Sumedha relates that Sumedha was a very rich Brāhmaṇa of Amarāvati. Having left the worldly life, he became an ascetic of great power and lived in the Himalayas. While he was on a visit to Ramma-nagara, he saw people clearing and decorating the road for Dīpaṅkara Buddha, and he himself undertook to do one portion of the road. Dīpaṅkara arrived before his work was finished, and Sumedha lay down in the mire so that the Buddha might walk over him. He resolved that he, too, would become a Buddha, and Dīpaṅkara predicted that his wish would be fulfilled. This was the beginning of the Bodhisatta's career and qualification for the attainment of Enlightenment.

Sannicayo (sam + nicayo, Skt. *nicayaḥ*)—lit. group, collection, accumulation; fig. one having riches. *Pahūta* (adj., pp. of pa + √hā + ta)—abundant, much, considerable. *Dhāṇḍavā* (adj., Skt. *dhāṇyavān*)—having a store of grains. *Ajjhāyako* (adj., Skt. *adhyāyako*)—studious. *Mantradharo* (adj.)—one who knows the Mantras or sacred texts. *Tiṇṇam vedāna'-pāragū* (= *vedānaṃ + pāragū*)—proficient in the (first) three Vedas. *Lakkhaṇe* (nt., Skt. *lakṣaṇe*)—in the art of interpreting signs, distinguishing marks or quality (of men and things). *Itihāse*—in tradition. *Sa-dhamme*—in his own life or observances (= *saka-dhamme*).



brāhmaṇa-dhamme—C.). *Rahogato* (adj.)—being alone, being in seclusion. *Dukkho puna-bbhavo nāma*—Rebirth means suffering. *Bhedanam*—the breaking up. *Jāti-dhammo jarā-dhammo vyādhī-dhammo* (adj.)—subject to birth, to decay, to disease. *Nibbutiṃ*—extinction of passions (same as *Nibbāna*). *Pariyesissāmi* (pari + √iṣ + fut. 1st pers. sg.)—I will search, seek for. *Nathānāthānam* (=nātha + anāthānam)—to the rich and the poor. *Padhānam padahiṃ* (pa + √dhā + aor. 1st pers. sg.)—I made an effort, I exerted. *Nisajja-tthāna-caṅkame*—in sitting, in standing and in walking. *Abhiññā-balaṃ*—the power of higher or supernormal knowledge. *Vasī-bhūto* (adj.)—having become a master (over), mastering. *Dīpaṅkara*—N. of the first of the twenty-four Buddhas preceding Gotama Buddha. *Jino*—the conqueror, an epithet of Dīpaṅkara. *Paccanta-desa-visaye* (loc.)—in the region of the border or frontier district. *Añjasam* (acc.)—the straight road. *Cha-l-abhiññehi*—with those who were possessed of the six kinds of supernormal knowledge. The six kinds are: (1) *Iddhi-vidhā* (various forms of supernormal powers), (2) *Dibbasotam* (the heavenly ear), (3) *Paracitta-vijāṇanam* (knowing others' thoughts), (4) *Pubbe-nivāsa-sati-āñam* (knowledge of remembering one's own previous births), (5) *Dibbacakkhu* (the heavenly eye), and (6) *Āsavānam khaya-āñam* (knowledge of the destruction of human passions). *Tādihi*—like himself. *Khīṇāsavehi vimalehi*—with those who were free from human passions, and pure. *Vāka-cīraṇ-ca sammakam*—bark garment and mantle of skin. *Paṭtharivūṇa* (gerd., pa + √str + tvāna)—having spread out. *Avakujjo* (adj., Skt. *avakubja*)—with face downward. *Mā akkamittha* (ā + √kram + attan. past perf. tense 3rd pers. sg. with mā)—he might not tread upon. *Evam-me āsi cetaso* (gen. of *ceto*)—lit. this arose in my mind, i.e., I thought thus. *Jhāpaye* (caus. of *jhāyati*, Skt. *kṣāyati* fr. √kṣāy or √kṣi, 'to burn')—I might destroy. *Kim-me ... sadevake*.—Why should I, in disguise, realize the Truth? I will attain Omniscience and become a Buddha. *Loka-vidū*—knower of (the nature of) the universe. *Ahutaṇam paṭiggaho*—receiver of offerings. *Ussāsake* (nt., fr. *ud* + *sāsa* + *ka*)—on the head of (my) bed, i.e., on that which pillowed (my) head. *Hessati* (√hā + fut. 3rd pers. sg.)—(he) will be. *Dakkhiṇam padam-uddhari*—(he) raised his right foot (to depart). *Dassanam-me atikkante sa samghe lokanāyake* (loc. abs.)—when the Leader or Lord of the world (i.e., the Buddha) with his Order had passed beyond my sight. *Haṭṭhena cittena*—with a gladdened heart. *Abhiṣaṇo* (pp. of *abhi* + *sandati* fr. √syand, 'to flow')—filled with. *Sukhena sukhto homi* etc.—Being happy by happiness, glad with gladness, filled with joy, I then seated myself cross-legged. *Pallakkābhujane mayham*—at the time

of my sitting cross-legged. *Dasa-sahasādhivāsino*—the dwellers of ten thousand worlds. *Parattasum* (caus. aor. of *pa + √ert*, 'to proceed')—produced, raised. *Dhuvam* (indecl.)—for certain, surely. *Tattha-hattha pamudito* (adj.)—glad, joyous and delighted. *Adesijha* (Skt. *advaidhya*)—lit. undivided, i.e., certain, doubtless; uncontradictory. *Vitatham* (= *vi + tatham*)—untruth, falsehood. *Buddha-kare dhamme* (acc. pl.)—the Buddha-making qualities or virtues (i.e., the ten *Pāramis*, see pp. 67f.). *Ita o'ito*—here and there; this way and that. *Yācatā dhamma-dhātuyā*—as far as the principles of things extend. *Dakkhim* (*√dakkh*, Skt. *√drakṣ + aor. 1st pers. sg.*)—I perceived. *Dīna-pārami*—For this and the remaining *Pāramis*, see pp. 67f.). *Pubbakehi mahesīhi anuciñṇam mahāpatham*—the high road followed by former sages. *Kumbha sampunno*—a brimming water-jar. *Vamate*—discharges, gives out. *Nissesam* (adv.)—entirely. *Na tattha parirakkhati*—retains nothing within (it). *Camari*—the Yak ox. *Vālam*—the hair of the tail, or simply tail. *Kisimī*—in anything. *Paṭilaggitam*—(pp. of *paṭi + laggati*)—stuck, adhering. *Na vikopeti*—does not injure or destroy. *Catūsu bhūmisu*—in the four planes (of existence), (see p. 74). *Paripūriya* (gerd., *pari + √pār + ya*)—having fulfilled. *Andu-ghare*—in a prison house. *Ciravuttho* (pp., *cira + √vas + ta*)—one who has lived or spent a long time. *Dukkhaddito* (pp., *dukkha + ad lito = afflito* fr. *affiyati*, Denom. of *affa*, Skt. *ārta*)—worried, oppressed with suffering. *Na tattha rāgam abhijānati*—feels no pleasure therein. *Bhavato* (abl.)—from existence. *Parimuttiyā* (dat.)—for release. *Yāpanam* (acc.)—subsistence. *Paripucchanto* (pr. p. of *pari + pucchati*)—questioning. *Budham janam* (acc.)—a wise man. *Sitho miga-rājā*—the lion, king of beasts. *Alina-viriyo* (adj.)—lit. one who is not slow or sluggish in energy, i.e., active. *Paggahita-mano* (adj.)—of resolute heart. *Sahati*—endures. *Na karoti paṭigham dayam*—shows neither anger nor pity. *Sammānāramāna-kkhamo* (adj.)—enduring the praises and reproaches. *Vakkamati* (*vi + ukkamati*)—deviates from. *Yathāpi Osadhi nāma* etc.—just as the Planet Venus, balanced in all her times and seasons, in the world of men and gods, does not depart from her path. Here the word *Osadhi* is the name of a star, called *Osadhi-tārakā*, or star of healing. Childers calls it Venus; other translators render it "morning star". *Selo* (adj., Skt. *śaila*)—rocky. *Bhusa-vātehi*—by strong or mighty winds. *Samam pharati* (fr. *√sphur*)—pervades or fills alike. *Sitena*—with (its) coolness. *Mettāya bhāveya* (imper. of *bhāveti*, caus. of *bhavati* fr. *√bhā*)—cultivate or develop with friendliness (on). *Upekkhati* (fr. *upa + √ikṣ*, 'to look on')—is indifferent. *Kopānunaya-vajjitā* (adj.)—devoid of anger and favour. *Ettakā yeva te* etc.—These are all the virtues in the world.



that bring Enlightenment to perfection, beyond these there is nothing else, therein do thou stand fast or firmly.

2. REJOICINGS AT SIDDHATTHA'S BIRTH [Suttanipāṭa].—These highly poetical stanzas are from the Prologue (*Vatthugāthā*) of the *Nālaka-Sutta*. The *Sutta* without the Prologue (otherwise called *Moneyya-paṭipaddā*) appears to have been known in Asoka's time as *Moneyyasute* (cp. Bhābru Edict). The importance of the stanzas lies in their anticipation of Kāvya poetry which developed in the *Buddhacarita* of Aśvaghoṣa and the *Kumārasambhava* of Kālidāsa. Read the Prologue of the *Nālaka-Sutta*:

Daddallamānaṃ siriyaṃ anomavaggaṃ (Stanza 8)

disvā kumāraṃ sikhim-iva pajjalantaṃ (Stanza 9)

side by side with the *Buddhacarita*, III, 28 :

Dṛṣṭvā ca taṃ rājasutaṃ striyaḥ tā
jājvalyamānaṃ vapuṣā śriyā ca.

The sage Asita was at first the chaplain of Suddhodana and his father Sīhahanu. After renouncing the world he developed various *Iddhi* powers. He would often spend the day-time in the *deva* worlds. Once, while in Tāvātimsa, he saw the gods engaged in great rejoicing. On inquiry he learnt that the Bodhisatta had been born as the son of Suddhodana, and that the babe would become the Buddha. He hastened to Suddhodana's palace and asked to see the babe. From the auspicious marks on its body he concluded that the babe would become the Buddha and was greatly pleased (see p. 73).

Anandajāte (adj.)—joyful (= *pamudite*—C.). *Tidasa-gaṇe* (acc. pl.)—hosts or companies of the Tidasa (deities). The word *Tidasa* ('Thirty') is the round figure for 33, and is used as equivalent to *Tāvātimsa*. *Patite* (adj.)—pleased, delighted (= *tutthe*—C.). *Sakkacca* (adv., Skt. *sakṛtya*)—respectfully. *Dussaṃ* (nt., Skt. *dūśa* or *dūṣya*)—clothes; (upper) garment. *Gaheṭvā* (gerd. of *√yah*)—putting on. *Thomayante* (pr. p. of *thometi*, Denom. fr. *thoma*)—praising. *Divā-vihāre* (loc.)—in the day-rest, i.e., rest during the heat of the day. *Mudita-mane* (adj.)—with gladdened heart, pleased minds. *Udagge* (adj.)—lit. 'top-most'; fig. elated, exultant, joyful. *Cittim karitevā*—having honoured, showing his respect (= *pūjetvā*—C.). *Kalya-rūpo* (adj.)—pleased, glad (= *tuttha-rūpo*—C.). *Bhamayatha* (*√bhram* + pres. 2nd pers. pl.)—you roam. *Kim paṭicca*—on what ground? why? *Lomahaṃsano* (Skt. *romaharṣana*)—excitement with wonder (or with fear), thrill, horripilation. *Daṭṭhu* (gerd., an optional form of *disvā*,

Skt. *dr̥ṣtvā*, √*dr̥ṣ* + *tvā*—having seen (= *disvā*—C.). *Marū* (pl.)—gods. *Selenti*—(they) make a noise, shout. *Bhūjāni poṭhenti*—(they) beat or strike their arms. *Vo* (= *tumhe*, acc. pl.)—to you. *Meru-muddha-vāsine* (acc. pl.)—to the dwellers of *Tāvatiṃsa* which stands above the Mount Meru. *Dhunātha* (√*dhū* + imper. 2nd pers. pl.)—you remove. *Mārisā* (voc. pl.)—O venerable ones, "Sirs". It is used as a respectful term of address. *Sakyānaṃ gāme* etc.—Note that here the Buddha is said to have been born in a village of the Sākiyas, in the district of Lumbinī (see pp. 71f.). *Agga-puggalo*—the best of men (an epithet of the Buddha). *Narāsaḥo* (= *nara* + *usabha*, Vedic *ṛṣabha*)—lit. "man bull", i.e., a man of strong and eminent qualities, the lord of men. *Sabbapajānaṃ*—of all beings. *Vattessati* (fut. of *vatteti*, caus. of *vattati* fr. √*ert*, 'to turn')—(he) will make go on, promulgate. *Isi-'chaye vane*—in the park called after Isis (same as Isipatana, modern Sarnath in Bārāṇasī). *Nadaṃ* (pr. p. of *nadati*)—roaring. *Va* (= *iva*)—like. *Migābhībhū*—lord of beasts. *Turitam* (adv.)—speedily, hastily, in a hurry. *Avan sari so*—he went down (= *otari*—C.). *Tada* (for *tadā*, *metri causa*)—then. *Nisajja* (gerd., *ni* + √*sad* + *ya*)—having sat down, being seated. *Kuḥiṃ kuṃāro*—Where is the Prince? *Daṭṭhu-kāmo* (*daṭṭhuṃ* + *kāmo*)—(I) like to see. *Jalitaṃ* (pp. of *jalati*)—shining, bright. *Ukkā-mukhe*—in a gold-smith's oven, in the mouth of a forge (= *kammār' uddhane*—C.). *Su-kusala-sampahaṭṭhaṃ* (pp. of *sam* + *pa* + *haṃsati* = *ghaṃsati* fr. √*ghṛṣ*, 'to rub')—struck or manufactured very skillfully (= *kusalena suvaṇṇakārena saṃghaṭṭitaṃ*—C.). *Daddallamānaṃ* (pr. p. attan. of *daddallati*, Intens. of √*jval*, Skt. *jājvalyamānaṃ*)—shining brilliantly, resplendent (= *ativiya virocamaṇaṃ*—C.). *Siriyā* (f.)—in glory, majesty. *Anoma-vaṇṇaṃ* (adj.)—having an excellent colour, beautiful appearance. *Dasseṣuṃ* (caus., √*dr̥ṣ* + *e* + aor. 3rd pers. pl.)—(they) showed. *Sikhiṃ* (adj. fr. *sikhā*)—crested; hence the name of the fire; *sikhim-iva pajjalantaṃ*—shining like fire. *Tārā-saḥaṇi* (= *tārā* + *usabhaṃ*)—lit. "the bull" or "the lord" of stars, i.e., the moon (*candan-ti adhippāyo*—C.). *Nabhasi-gamaṃ* (adj.)—wandering in the sky (said of the moon). *Abbha-muttaṃ*—free from dense clouds. *Alattha* (√*labh* + past perfect 3rd pers. sg.)—he obtained (= *labhi*—C.). *Aneka-sākhaṃ* (adj.)—having numerous branches or ribs. *Sahasra-maṇḍalaṃ* (adj.)—having a thousand circles. *Chattaṃ* (nt.)—a sunshade. *Antalikkhe* (Vedic *antarikṣe* fr. *antari* + *kṣa*)—lit. "situated in between the sky and the earth," i.e., in the air. *Vitipatanti* (= *vi* + *ati* + *patanti*)—fly past, make up and down. *Cāmarā* (nt. pl., derived fr. *camara*)—chowries, the Yak's tails • (used as whisks). *Dissare*



($\sqrt{d}r\dot{s}$ + attan. pres. 3rd pers. pl. with the addition of Vedic suffix -are) — are seen. *Cāmara-chatta-gāhaka* — those holding the Yak's tails and sun-shades. *Joti* (adj.) — one who wears the matted hair. *Nekkham* (Vedic *niṣka*) — a golden coin. *Paṇḍu-kambale* — on the yellow or orange-coloured blanket. *Dhariyantam* (pr. p. of *dharati* fr. \sqrt{dhr}) — bearing, holding. *Muddhani* (loc. sg. of *muddhā*, Vedic *mārdhan*) — over (his) head. *Udaggaṇṇito* (adj.) — elated at heart. *Samano* (adj.) — pleased in mind. *Paṭiggāhe* (for *paṭiggāhi* = *paṭi* + *aggāhi*, acr. 3rd pers. sg. of *gaṇhāti*) — (he) took. *Paṇḍara* (= *paṇi* + *gara*) — lit. "male-cow" ; a bull. *Jigimsako* (= *jigimsanto*, adj.) — he who was wishing (to take the babe). *Lakkhaṇa-manta-pāragā* (adj.) — one who has mastered the (science of bodily) marks and the Vedic hymns. *Gīraṃ-abbhudāro* (acr. of *abhi* + *ud* + *īreti*) — raised his voice. *Anuttaro* (adj.) — without superior, incomparable, glorious. *Dipadanam-uttamo* (adj.) — the best of bipeds, the most excellent of men.

3. THE CHRONICLE OF GOTAMA BUDDHA [Buddhavaṃsa]. — This piece contains a chronological record of the main events of the life of Gotama, the historical Buddha, from his birth to his demise. In the *Buddhavaṃsa*, Gotama figures as the 25th *Sammā-sambuddha* ('the Perfectly Enlightened One') since the advent of Līpaṇkara Buddha during whose dispensation began the Bodhisatta career of Gotama. Here Gotama himself narrates the incidents of his own life. He describes himself as a citizen of Kapilavatthi and as the son of King Suddhodana and Queen Māyā. Rāma, Surāma and Subhata were the three palaces for his residence during the three seasons of the year. Yasodharā (or, Bhaddakaccā) was his wife, and Rāhula, his son. Aśvattha was the tree at the foot of which he attained the supreme Enlightenment. Upatissa (or, Sāriputta) and Kolita (or, Moggallāna) were his two chief disciples (*agga-sāvakā*), and Ananda was his personal attendant (*upatthāka*). Khemā and Uppalavannā were his two chief female disciples (*agga-sāvikā*). Similarly, Citta and Hatthālavaka are introduced as his two chief lay attendants and devotees (*agg-upatthāka-upāsakā*), and Nanda-mātā and Uttarā as his two chief lay female attendants and devotees (*agg-upatthik-upāsikā*). A *Byāma-pṇabhā* or halo extended for a fathom around him. The chronicle records three occasions on which innumerable beings got an insight (*abhīsamaya*) into Truth, namely, first, when Gotama turned the Wheel of his doctrine (*dhamma-cakka*) at Isipatana ; secondly, when he performed the Twin Miracle ; and thirdly, when he preached Abhidhamma in the Tusita heaven. There was only one assemblage (*saṃgīha*) of the great disciples, numbering 1250 (*addha-*

tejasa-sata). The first section of the *Buddhacarāṇas* (v. 46), however, gives their number as 500.

Etarahi (adv., Skt. *etarhi*)—now, at present. *Sakya-raṣḍhano* (adj.)—one who futhers the cause of the Sākya. *Padhānam* (tr. pa + √dhā)—striving, exertion. *Padahiteṣu* (gerd., pa + √dhā + teṣu)—having exerted. *Yācito santo* (pr. p. of √as, 'to be')—being asked. *Gaṇanāya na vuttabbo* (√rac + tabbo)—it cannot be said by counting, i.e., beyond reckoning, innumerable. *Atraṣaṇ* (adj., corrupted form for *attajaṇ*)—lit. 'born from oneself', hence a son but here it means a disciple. *Mahesinam* (= *mahā + isinam*)—of the great sages. *Bhara-chanda*—lust for rebirth. *Catu-saccaṃ*—the fourfold Truth (see p. 126). *Vitarāgō* (adj.)—free from passion. *Samāhitō* (pp. of sam + ā + dahati)—collected (of mind), concentrated. *Sekhō* (nom. pl., Skt. *śaikṣāḥ*)—'those who have still to learn', those who have not yet attained Arahantship. *Viññā-garakitā*—blamed by the wise. *Thomayantā* (pr. p. of *thometi*)—praising, extolling. *Satimanto* (adj.)—mindful, thoughtful. *Saṃsāra-sarītā* (pp. of *sarati*)—gone through transmigrator. *Janettikā* (f., tr. *janetti*, Skt. *janitṛ*)—mother. *Ajjhā-haṃ-rasiṃ* (= *chaṃ ajjhā-rasiṃ*)—I lived. *Nimittē caturo* (acc. pl.)—the four means (see pp. 6f.). *Assayānena*—going on horse back. *Cakkam*—the Wheel (of Righteousness). *Parattitaṃ* (pp., pa + √vrt + to)—set going, inaugurated, established. *Sarapa*—shelter, refuge (see next piece). *Santikāvacaro* (adj.)—keeping or being near. *Tāratā* (adv.)—so long. *Dhammekkam* (f. acc.)—the torch of Righteousness. *Pacchimam jana-bodhanam* (adj.)—enlightening the future people. *Na cirassa* (gen.)—not for a long time, i.e., shortly (= *acirena*—C.). *Sāvaka-saṃghato* (abl. in the Inst. sense with *saddhim*)—with a company or group of disciples. *Parinibbissam* (pari + ni + √vrt + cond. fut. 1st pers. sg.)—I would entirely cease to be. *Aggīva āhāra-sāṅkhayā*—as a fire (would go out) through lack of fuel (lit. through loss of food).

4. **SARAṆAM** [Dhammapada].—Here the first four verses are taken from the *Buddha-vagga* of the *Dhammapada*. The purpose of these verses is to extol the glory of Buddha, Dhamma and Saṃgha, each of which is called a *Sarapa*, 'Refuge'. According to the verses, *Sarapa* is a place of safety which a person resorts to when panic-stricken, and the common examples of it are *pabbata*, *cana*, *ārāma*, *rakkha* and *cetiya*. The verse No. 5 occurs in the *Magga-vagga* of the *Dhammapada*.

Cetiyaṃ (nt.)—a monument. *Khemam* (adj., Vedic *kṣema*)—safe. *Sabba-dukkhā* (abl.)—from all pains or sufferings. *Pamuccati* (Pass. of pa + √muc)—is freed. For notes on Buddha, Dhamma and



Saṃgha, see p. 108. *Cattāri Ariya-saccāni*—the fourfold Noble Truth enumerated as *Dukkham* (suffering), *Dukkha-samudayo* (origin of suffering), *Dukkha-nirodho* (cessation of suffering), and *Dukkha-nirodha-gāminī paṭipadā* (the way leading to the cessation of suffering (see p. 91). *Samma-ppaṇṇāya* (inst.)—with perfect knowledge. *Aṭṭhaṅgiko*—(the Path) made up of eight parts, the eight-linked (Path). The eight parts are : *Sammā-diṭṭhi* (right view), *Sammā-saṅkappa* (right aspiration), *Sammā-vācā* (right speech), *Sammā-kammānta* (right conduct), *Sammā-jīva* (right livelihood), *Sammā-vāyāma* (right effort), *Sammā-sati* (right mindfulness), and *Sammā-samādhi* (right concentration). The first seven are mentioned as requisites for the last one, i.e., *Sammā-samādhi*. *Saccānaṃ caturo padā*—Knowledge, according to Buddhism, consists in the right understanding of 'the four items of truths' (see p. 92). *Virāgo*—absence of lust, destruction of passions. *Cakkhumā*—one having an-insight or vision (as an epithet of the Buddha).

5. MANGALAM [Khuddakapāṭha].—This piece sums up the whole duty of a Buddhist householder. The first verse contains the question of a certain deity (*devatā*), while the remaining verses comprise the Buddha's answer to it. The word *maṅgala*, as used in this piece, means *soṭṭhi*, 'well-being', 'means of victory'. Thus *maṅgala* or 'success' is the opposite of *parābhava* or 'defeat'.

Ākaṅkhamanā (pr. p., ā + √kaṅkh + māna + nom. pl.)—being desirous of, longing for. *Soṭṭhānaṃ* (nt. acc., cp. Skt. *svastyayana*)—blessing, well-being, welfare. *Pūjaneyyānaṃ* (= *pūjanīyānaṃ*)—of those who are to be honoured. *Patirūpa-* (adj.)—suitable. *Atta-sammā-payidhi*—right self-application, a thorough study of one's self. *Bāhusaccaṃ* (cp. Skt. *bahu-śrutam*)—much learning. *Upaṭṭhānaṃ* (nt.)—service, waiting on. *Saṅgaho*—help, protection. *Anōkulā* (adj.)—free from trouble, peaceful. *Kammantā* (pl.)—professions, occupations, business. *Anavajjāni* (adj.)—blameless. *Arati* (f.)—non-attachment, avoidance. *Virati* (f.)—abstinence, ceasing. *Pāpā* (abl.)—from sin. *Majjapānā* (abl.)—from intoxicating drink. *Saṇṇāmo* (= *saṇṇiyamo*)—restraint, refraining. *Appamādo*—earnestness, zeal. *Gāraṇo* (Skt. *gaurava*)—reverence, respect. *Nivāto*—lit. free from wind, i.e., modesty, obedience. *Kataṇṇatā*—gratitude. *Kālena*—at proper or suitable time. *Khanti* (f.)—patience, forbearance. *Sovacasatā*—pleasant speech. *Sākaṇṭhā* (f.)—conversation. *Tapo*—penance. *Ariyasaccāna'-dassanaṃ*—discernment of the Noble Truths (see above). *Sacchikiriya* (f.)—lit. 'seeing with one's own eyes'; fig. realization, experiencing. *Phuṭṭhasa* (pp., √phu + ta + gen. sg.)—of him who is touched, affected. *Lohadhammehi*

—by the conditions of this world, by the vicissitudes of life. They are enumerated as *lābha*; *alābha*, *sukha*; *dukkha*, *yaśa*; *ayaśa* (= *nindā* : *pasamsā*), *jīvita*; *maraṇa*. But the commentators leave out the item *jīvita*; *maraṇa*, and state as two separate items *yaśa*; *ayaśa* and *nindā*; *pasamsā*, which practically mean the same thing. *Asokaṃ* (adj.)—free from grief or sorrow. *Virajaṃ* (adj.)—free from dirt or impurities, i.e., pure. *Khemaṃ* (adj.)—safe, peaceful. *Etādisāni* (adj.)—such (things). *Sabbattha* (adv.)—everywhere.

6. *Niddu* [*Khuddakapāṭha*].—Here the verses are from the *Nidhi-haṇḍa-Sutta* which deals with safe and unsafe methods of hoarding and investment. The term *Nidhi* means 'that which deserves to be treasured'. The commentary distinguishes four kinds of *Nidhi*, namely, (i) *thāvara*, 'incapable of motion', e.g., immovable properties, (ii) *jaṅgama*, 'capable of motion', e.g., livestock, (iii) *aṅgasama*, 'peculiar to an individual', e.g., learning, skill, talent, and (iv) *anugāmika*, 'pursuing', e.g., merit accruing from such pious acts as dispensing charity, founding institutions, etc. It is the last mentioned *Nidhi* that has been emphasised in these verses as superior on account of its utility and stability. In verses 1—2, the ordinary method of hoarding is described. In verses 3—5, it is pointed out that the ordinary method is not safe, because the treasure kept thus may not always come to the benefit of its owner. In verses 6—9, the proper method of investment is suggested.

Nidheti (= *nidhahati*, *ni* + √ *dhā* + pres. 3rd pers. sg.)—hoards, invests. *Odak'-antike* (= *udaka* + *antike*)—in the neighbourhood of water, in a place near the water. *Atthe kicce samuppanne* (loc. abs.)—when a need for doing something arises. *Atthāya* (dat.)—for (my) benefit or use. *Du-r-uttassa* (pp., *du* + √ *vac* + *ta* + gen. sg.)—lit. of him who is spoken of badly, i.e., of a bad person. *Iṇassa vā pamokkhāya*—or, for release from debt. *Apadāsu* (l. loc.)—in misfortunes, in times of accident or distress. *Etad-atthāya*—for this purpose. *Nidhiyate* (Pass., *ni* + √ *dhā* + *ya* + pres. 3rd pers. sg.)—is buried. *Tāva-sunihito* (adj.)—thus well-buried. *Santo* (pr. p. of √ *as*, 'to be')—being. *Upakappati* (Pass. of *upa* + √ *kṛp*, 'to shape')—is beneficial to, serves. *Saññā* (f.)—sign, mark; recognition. *Vimujhati* (Pass. of *vi* + √ *muh*)—is forgotten (*na jānāti* —C.). *Nāgā* (pl.)—serpents. *Apanāmenti* (caus., *apa* + √ *nam* + *c* + pres. 3rd pers. pl.)—they remove, take away. *Appiyā dāyādā*—undesirable or unkind heirs. *Apasato* (pp. of *a* + √ *pas* + *ta*)—unseen, unperceived. *Puñña-kkhaṇḍo*—decay of (the effect of) merit. *Damena* (inst.)—by subduing oneself; by self-command. *Cetiyamhi* (loc.)—in a shrine or monument. There are four kinds of *Cetiya* (Sk. *Caitya*), namely,



(i) *paribhoga-*, or 'shrine, tree etc., used by the Buddha', (ii) *uddissa-kata-*, or 'shrine dedicated to the Buddha and his Order', (iii) *dhātu-*, or 'shrine over the relics of the Buddha or his disciples', and (iv) *dhamma-*, or 'a memorial in honour of the Buddha's doctrine', as contained in the Buddhist scriptures. *Saṅghe* (loc.)—in the Order of the Buddha's disciples (see p. 108). *Puggale* (loc.)—in an individual (as opposed to a group), in a person. *Pahāya* (gerd., *pa + √hā + yā*)—leaving behind. *Pahāya gamanīyesu* (= *gamanīyesu bhogesu pahāya*)—leaving behind the riches that are transient. *Aśādhāraṇa* (= *a + āśādhāraṇa*)—not common, i.e., unique. *Aśāḍesaṃ* (gen.)—of other kinds (of treasure). *Acora-haraṇo* (adj.)—not to be stolen or taken away by thieves. *Kayirātha* (*√kr + opt.* 3rd pers. pl.)—one should do. It is an optional form of *kareyyatha* and is sometimes used in its contracted form *kayirā*. *Dhīro* (adj.)—a wise man.

7. PUTTA [Aṅguttara-Nikāya].—These stanzas state the reasons why parents wish for a son in the family. The reasons are said to be five, namely, (1) that he will help them, (2) that he will do his duty towards them, (3) that he will keep up the lineage for a long time, (4) that he will follow his family tradition and heritage, and (5) that he will make offerings to his departed ancestors. Stanza 3 deals with the Ideal of the household life.

Bhato (pp. fr. *√bhr + ta*)—one who is supported (by us) : a son. *No bharissati*—he will maintain us. *Kiccaṃ* (Skt. *kṛtyam*, fr. gerd. of *karoti*)—lit. that which ought to be done, hence duty, service, attention. *Kula-vamso*—family and lineage. *Dāyajjāṃ*—heritage. *Paṭipajjati* (*paṭi + √pad + pres.* 3rd pers. sg.)—goes along, follows. *Petinaṃ* (dat.)—to the departed spirits. *Anu-ppadaṃsati* (fut. of *anu + pa + √dā*)—he will give. *Santo* (nom. pl.)—good men. *Sappurisa*—noble or worthy men. *Kataññū* (adj.)—grateful. *Kata-vedinō* (adj.)—mindful. *Yathā taṃ pubba-kāriṇaṃ*—as though it were a favour. *Ovāda-kārī*—one who acts according to advice, one who obeys. *Bhata-posī*—one who maintains the dependents. *Vata* (indecl.)—indeed, truly. *Sa-ppaṇṇō* (adj.)—a wise man. *Gharam-āvasāṃ*—living the household life. *Saha-dhammena*—with justice, rightly, properly. *Apāce* (= *apaceyya*, *apa + √ci + opt.* 3rd pers. sg.)—he should honour or respect. *Brahmacārayo* (acc. pl., for *brahmacārīno*)—to those leading a holy or pure life. *Nivitttha* (pp. of *ni + vasati*)—settled or confirmed in faith. *Pesalo* (adj.)—well-behaved, amiable. *Vineyya* (gerd., *vi + √ai + ya*)—having removed ; *macchera* (= *macchariya*)—*malatā*—the stain of avarice or selfishness, i.e.,

leading the blameless life. *Bhajate* (\sqrt{bhaj} + attan. pres. 3rd pers. sg.)—is attached to. *Sivam lokam*—the world of happiness or bliss.

8. FOUR NOT TO BE DESPISED [*Samyutta-Nikāya*].—These stanzas tell us that there are four creatures who are not to be neglected, disregarded or despised simply because they are youthful. These four creatures are : a noble prince, a snake, a fire and a virtuous recluse.

Jāti-sampannam (adj.)—endowed with (pure) birth, well-born. *Abhi-jātam* (adj.)—of noble birth. *Daharo* (adj.)—delicate, young. *Nāvajāneyya* (= *na* + *avajāneyya*)—one should not despise, disregard, neglect. *Na nam paribhave* (*pari* + $\sqrt{bhū}$ + opt. 3rd pers. sg.)—(one) should not treat him with contempt, should not neglect. *Thānam* (adv.)—lit. ground (for assumption) ; possibly. *Laddhāna* (gerd., \sqrt{labh} + *tvāna*)—having obtained. *Kuddho* (adj.)—angry. *Pakkamate* (fr. *pa* + \sqrt{kram})—may undertake, begin ; go on. *Bhusam* (adv., cp. Vedic *bhṛśam*)—much, exceedingly, greatly, vehemently. *Rakkham* (pr p. of *rakkhati*)—protecting, saving. *Bhujāṅgamaṃ* (acc.)—lit. that which goes crooked, i.e., a snake. *Uccāvaccehi vappehi*—in various appearances. *Urago*—lit. that which goes on the chest, creeps, i.e., a snake. *Tejasā* (nt. instr., fr. Vedic *tejas*)—with energy, power or force. *Āsajja* (gerd., \tilde{a} + \sqrt{sad} + *ya*)—getting, attacking. *Damse* (\sqrt{dams} + opt. 3rd pers. sg.)—may bite. *Pahūta-bhakkham* (adj.)—having much appetite. *Jālinam* (adj.)—having a flame, ablaze. *Pāvakaṃ* (acc.)—the fire. *Kaṇha-vattanim* (adj.)—leaving a black trail (an epithet of the fire). *Upādānam* (acc.)—fuel, supply. *Dahe* (\sqrt{dah} + opt. 3rd pers. sg.)—may burn, torment. *Parohā* (nom. pl. fr. *pa* + \tilde{a} + \sqrt{ruh})—sprouts (from the root of a tree), shoots. *Ahorattānam-accaye*—after the lapse of (many) nights and days. *Na tassa putta-pasaro dāyādā vindare dhanam*—no child is born to him and his heirs may not find wealth. *Anapaccā* (adj.)—childless. *Adāyādā* (adj.)—without heirs. *Tālā-vatthu* (adj., = *tāla* + *avatthu*)—'like a palm-tree with its base destroyed, rendered groundless,' i.e., uprooted, completely destroyed. *Attham-attano*—his own good, advantage or profit. *Sammad-eva*—properly. *Samācare* (*sam* + \tilde{a} + \sqrt{car} + opt. 3rd pers. sg.)—one should behave or act.

9. KODHANA [*Aṅguttara-Nikāya*].—Here is a set of verses that dwell on the effect of *Kodha* ('Anger' or 'Fury'). There are seven evil things which come upon an angry woman or man, namely, ugliness, loss of wealth, discomfort, failure in enterprises, disrepute, loss of friends and relatives, and rebirth in hell.

Kodhano (adj. fr. *kodha*)—one having anger, angry, furious. *Dubbaṇṇo* (adj.)—of bad appearance, ugly. **Seti* (= *sayati*, Vedic



śete, śayate fr. $\sqrt{śi}$)—lies down, sleeps. *Attam gahetvāna*—getting advantage or profit. *Anattham* (acc.)—unprofitable situation or condition, misfortune. *Adhipajjati* (*adhi* + \sqrt{pad} + pres. 3rd pers. sg.)—comes to, reaches, attains. *Vaṇam* (cp. Vedic *vaṇa*)—a wound; *vaṇam katvāna*—having wounded or hurted. *Kodhābhibhūto* (adj., *kodha* + *abhibhūto*)—overwhelmed by anger. *Dhana-jānim* (f.)—loss of wealth (= *dhana-hānim*—C.). *Nigacchati*—lit. goes down to, i.e., incurs, suffers. *Sammada* (= *saṃ* + *mada*)—disordered in intellect, crazy. *Sammatta* (= *saṃ* + *matta*)—intoxicated, maddened. *Ayasakyaṃ* (nt.)—dishonour, disgrace, disrepute (= *ayasabhāvaṃ*—C.). Buddha-ghosa explains it as *ayasaka* + *ya* with lengthening of the initial vowel, cp. *ārogya* fr. *aroga*). *Suhajjā* (pl.)—lit. those who are dear to one's heart, i.e., companions. *Anattha-janano kodho*—Anger begets a harm. *Pakopano* (adj. fr. *pa* + \sqrt{kup})—shaking, agitating, upsetting. *Bhayaṃ antarato jātam*—Fear arises from within. *Nāvabujjhati* (= *na* + *ava* + *bujjhati*)—he does not understand. *Andha-tamaṃ*—blind darkness. *Sahate* (fr. \sqrt{sah} , 'to prevail')—conquers, overcomes. *Uparodheti* (caus. of *upa* + *rudhati*)—causes to break up; destroys. *Su-karam* *vīya*—as though feasible or easy to do. *Du-kkaram* (adj.)—difficult to do, not easy, hard. *Vigate kodhe* (loc. abs.)—when (his) anger disappears or ceases to be. *Tappati* (Skt. *tapyate*, Pass. of *tapati*)—is tormented; *aggi-daddho va tappati*—he is tormented like one burnt by fire. *Dummaṅku* (adj.)—staggering in a bad manner, evil-minded. *Padusseti* (= *padūseti*, caus. of *pa* + *dussati*)—makes corrupt, spoils. *Dummaṅku'yaṃ ... pāvako*—"he, staggering badly, is spoilt like the fire on the crest of smoke." *Yato* (adv.)—when, from which time. *Patiyati* (Pass. caus. of *patati* fr. \sqrt{pat} , 'to fall')—is brought to fall on or come to pass, is born (= *nikkhamati*, *nibbattati*—C.). *Yena* (for *yasmim*)—with whom. *Kujjhanti* (fr. \sqrt{krudh}) *māṇavā*—men become angry. *Hiri* (f., cp. Vedic *hri*)—sense of shame. *Ottappaṃ* (nt.)—fear of evil, a (good) conscience, scrupulousness. *Na vā cā* (= *na vā pi*)—not even; *cā* for *ca*, *metri causa*. *Gāravo*—reverence, respect. *Na dipaṃ hoti kiñcanaṃ*—(for him) nothing is a resting-place or shelter (lit. island), i.e., he finds nothing to rely on. *Sa-mātaram* (acc.)—his own mother. *Puthujjanam* (acc.)—lit. 'one of the many people', i.e., an ordinary man. *Att-upamā hi te sattā*—(all) these beings are indeed like oneself. *Attā hi paramaṃ piya*—one's own self is indeed very dear (to him). *Puth'attānaṃ* (acc., = *puthu* + *attānaṃ*)—individual self. *Nānārūpesu*—in divers forms. *Mucchito* (pp. of *mucchati*)—distracted, infatuated. *Miyanti* (\sqrt{mi} + pres. 3rd pers.

pl.)—die. *Kandare* (loc.)—on the slope or at the foot of a mountain, in a mountain-glen. *Itāyaṃ* (= *iti* + *ayaṃ*)—thus this. *Maccu-pāso*—Death's snare. *Guhāsaya* (adj., = *guhā* - *āsay*)—hiding in the heart (lit. cave). *Damena*—by restraint. *Samucchinde* (*saṃ* + *ud* + √ *chid* + opt. 3rd pers. sg.)—one should root out, destroy. *Ekam-ekam*—one by one, each. *Akusalaṃ* (nt.)—demerit, bad quality.

10. *Vasala* [*Suttanipāṭa*].—These stanzas are taken from the *Vasala-Sutta* of the *Uraga-vagga*. As the *Sutta* was preached by the Buddha to a Brāhmaṇa named *Aggika Bhāradvāja* at *Sāvatthi*, it was also called the *Aggika-Bhāradvāja-Sutta*. The burden of the *Sutta* is that it is not by birth but by deeds that one becomes an outcaste (*vasala*) or a Brāhmaṇa.

Vasala (Vedic *vṛṣala*)—an outcaste ; a low born person, wretched man. *Kodhano* (adj. fr. *kodha*)—having anger, angry. *Upanāhi* (fr. *upanāhin*, adj. fr. *upanayhati*)—one who bears ill-will, grudging, finding fault. *Pāpa-makkhi* (adj. fr. *-makkhin*)—wicked and hypocritical. *Vipanna-dīṭṭhi* (adj.)—one who has wrong views. (*vinatṭha-sammādiṭṭhi*—C.). *Māyāvi* (adj., fr. *māyāvin*)—deceitful. *Jāṇā* (an optional form of *jāṇeyya*)—one should know. *Ekajaṃ* (adj.)—one who is once born. *Dijaṃ* (adj.)—one who is twice born. *Yo' dha* (= *yo* + *idha*)—whosoever in this world. *Himsati* (fr. √ *hims*)—hurts, injures. *Vāraṇṇe* (= *vā* + *araṇṇe*)—or, in the wood. *Yaṃ paresaṃ mamāyitaṃ*—what is possessed by others. *Theyyā* (nt. inst., fr. Vedic *steṇa*)—by theft. *Adinnaṃ* (pp. of *a* + √ *dā* + *na*)—what has not been given. *Adiyati* (= *ā* + *diyati*, Pass. of *dadāti*)—takes up ; appropriates. *Have* (indecl., *ha* + *ve* = Vedic *vai*)—really, indeed. *Cujjamāno* (pr. p. of *cujjati*, Pass. of *codeti* fr. √ *cod*, 'to urge')—being called upon ; being pressed to pay up. *Na hi te inam-atthi*.—There is certainly no debt (that I owe) you. *Atta-hetu para-hetu dhana-hetu*—for his own sake, or for the sake of others, or for the sake of wealth. *Sakkhi-puṭṭho*—being asked as a witness. *Paṭidissati* (= *paṭi* + *dissati*, Pass. of *dassati* fr. √ *dṛś*)—is seen. *Sahasā* (adv.)—forcibly, hastily. *Sampiyena*—by mutual consent, in mutual love. *Pahū* (adj., fr. *pa* + *hū* ; Vedic *prabhū*)—master, owner. *Santo* (pr. p. of √ *as*, 'to be')—being. *Atthaṃ pucchito santo*—being asked about what is good. *Paṭicchannena manteti*—discusses secretly, talks privately. *Vaṇibbakaṃ* (acc., fr. *vaṇibba* + *ka*, the form *vaṇibba*, according to Geiger, being distorted fr. *vaṇiya*, thus "travelling merchant ; wayfarer")—a wayfarer, pauper, beggar. *Samukkamise* (opt. of *saṃ* + *ukkamisati*)—may exalt. *Avaṇāṇāti* (fr. *ava* + √ *jñā*)—despises. *Nihino sēna ṛṇānena*—(being) low or mean



by his own pride. *Rosako* (adj.)—one who makes angry, causes anger, a provoker. *Kadariyo* (adj., Skt. *kadarya*)—miserly, selfish. *Pāpiccho* (adj.)—having bad wishes or intentions. *Macchari* (adj., fr. *maccharin*, Vedic *matsarin* fr. *mat* + \sqrt{sr} , i.e., "reflecting on me")—envious, greedy. *Saṭho* (adj.)—wicked. *Ahiriko* (adj., fr. *a* + *hiri* + *ka*)—shameless, unscrupulous. *Anottāpi* (adj., fr. *an* + *ottāpin*)—not afraid of wrong, reckless. *Paribhāsati*—abuses, scolds. *Paribhājakaṃ* (acc.)—a wandering ascetic. *Gahattham* (acc.)—a householder. *Anarahā* (= *an* + *arahā*) *santo*—being not an Arhat, i.e., without being an Arhat. *Paṭijānāti*—approves, pretends. *Sa-brahmaṃ loka*—in all the worlds together with that of Brahman. *Ajjhāyaka-kula*—in the family of preceptors. *Manta-bandhavā*—those who are acquainted with the *Mantras* (i.e., the hymns of the Vedas). *Abhiñham* (adv., a contracted form of *abhiikkhaṇam*, Skt. *abhiḥkṣaṇam*)—continually, habitually, repeatedly. *Upadissare* (*upa* + $\sqrt{drś}$ + *attan.* pres. 3rd pers. pl. with the Vedic suffix *-are*)—are seen. *Ditthe va dhamme*—even in the visible order of things, in this world, in the present life. *Gārayhā* (adj. fr. *garahati*)—contemptible, are to be blamed. *Samparāye* (loc., fr. *saṃ* + *parā* + \sqrt{i})—in the future life, in the next world. *Duggati*—a miserable existence. *Na ne jāti nivāreti duggaccā garahāya vā*.—Birth does not keep them back from misery nor from blame. *Jaccā* (inst. sg. of *jāti*)—by birth.

11. FOUR TYPES OF PERSONS [*Samyutta-Nikāya*].—These verses, occurring in the *Kosala-Samyutta*, are said to have been spoken by the Buddha to King Pasenadi of Kosala, when the king came to visit the Master at Sāvattbi. The gist of the verses is that there are four classes of persons to be found in the world. They are as follows:—(1) Those who live in (mental) darkness and fare to the darkness or suffering (*tamo tama-parāyaṇo*); (2) Those who live in (mental) darkness and fare to the light or happiness (*tamo joti-parāyaṇo*); (3) Those who live in the light or happiness and fare to (mental) darkness (*joti tama-parāyaṇo*); (4) Those who live in the light or happiness and fare to the light or happiness (*joti joti-parāyaṇo*).

A-saddho (adj.)—devoid of faith. *Macchari* (adj., fr. *maccharin*, Vedic *matsarin*)—selfish, greedy. *Kadariyo* (adj., Skt. *kadarya*)—mean, miserly, stingy. *Pāpa-saṅkappo* (adj.)—having evil thought. *Micchā-ditthi* (adj.)—holding wrong views. *Anāraḍo* (adj.)—without courtesy, discourteous. *Vaṇṇibbake* (acc. pl.)—wayfarers, beggars. *Akkosati* (fr. \sqrt{krus})—abuses, reviles. *Paribhāsati*—defames, speaks ill of. *Natthiko* (adj., Skt. *nāstika*)—he who professes that there is no result of an action, no next life, etc.; a nihilist. *Rosako* (adj.)—angry.

Dadamāndanam nivāreti yācamānāna'-bhojanam—(he who) forbids or warns persons when they give food to those that ask for it. *Miyamāno* (pr. p. of *mīyati* fr. $\sqrt{mṛ}$)—being dead. *Janādhipa* (voc.)—O lord of mankind! *Nirayaṃ* (acc.)—hell, purgatory, an unhappy state, a place of awful misery. *Ghoram* (adj.)—terrible, frightful, awful (*dāruṇa*—C.). *Tamo* (adj.)—one who is connected with or full of (mental) darkness = ignorance (*tamena yutto*—C.). *Tama*, a synonym of *duggati* (a state of suffering), is the opposite of *jetī* (the light of wisdom) or *sugati* (the happy state). *Parāyaṇo* (adj.)—aiming at, having one's end or goal in. *Seṭṭha-saṅkappo* (adj.)—having best thought or wish. *Avyagga-mānaso* (adj.)—with his mind not bewildered, not confused. *Sama-cariyāya sikkhati*—trains himself for living in peace. *Tidivam*—the three heavens, i.e., the *Tāvatiṃsa* heaven (see p. 73). *Addho* (adj., Skt. *adhya*)—rich, wealthy.

12. DOWNFALL OF THE BRĀHMANAS [Suttanipāṭa].—These stanzas are taken from the *Brāhmaṇa-dhammika-Sutta* of the Suttanipāṭa. They speak of the high moral standard of the lives of ancient Brāhmaṇas, and set forth the Buddha's powerful protest against the cow-sacrifice of the Brāhmaṇas of his own day. The system of killing living beings at sacrifices was introduced by the Brāhmaṇas when they had become degraded and covetous by the sight of the king's wealth and adorned women, and the system was utilised as a means of obtaining wealth from kings. The Buddha had a very high regard for the seers of old (*isayo pubbakā*), who were not cow-killers and who had built up a noble tradition in their religious life. Note that *Jātivāda* is here extolled as the noble tradition of the Ṛṣis and Kṣatriyas of old; the undoing of the tradition is regretted by the Buddha: *jātivādaṃ niramkatevā kāmānaṃ vasam-āgamum*.

Saṅṇat'attā (adj. = *saṅṇata* + *attā*)—self-restrained. *Pañca kāmagaṇe* (acc. pl.)—pleasures of the five senses. *Atta-d-attham*—their own welfare. *Acārisum* (\sqrt{car} + aor. 3rd pers. pl.)—they performed, practised. *Na paṇū brāhmaṇān'-āsum*—There were no cattle for the Brāhmaṇas. *Na dhānīyam*—no corn. *Sajjhāya* (= *sa* + *ajjhāya*, cp. Skt. *ava* + *adhyāya* = *svādhyāya*)—their own study. *Brahmaṃ nidhiṃ*—the best treasure. *Pakatam* (pp. of *pa* + $\sqrt{kṛ}$)—made, prepared. *Dvāra-bhattam upatthitam*—(what was) placed as food at the door. *Esānam* (dat.)—to those who seek for. *Dātave* (inf.)—to give. *Amāññirum* (\sqrt{man} + aor. 3rd pers. pl.)—(they) thought. *Avasathehi* (inst.)—with abodes. *Phitā* (cp. Skt. *sphīta*, pp. of $\sqrt{sphāy}$, 'to pervade')—prosperous. *Te namassimsu brāhmaṇe*—(they) paid respect to those Brāhmaṇas. *Avajjhā* (adj., Skt. *avadhyā*)—not to be killed, inviolable. *Ajeyyā* (adj.)—not to be



overpowered, invincible. *Sabbaso* (adv.)—in every respect, throughout. *Vijjācarana-pariyetthim* (pari+etthim of *esati*)—search for knowledge and (exemplary) conduct. *Pure* (indecl., Vedic *purah*, the Pali form is with *Māgadhi* -e)—before, formerly. *Ajjavam* (cp. Skt. *ārjavam* fr. *rju*, Pali *uju*)—uprightness, rectitude. *Maddavam* (cp. Skt. *mārdava* fr. *mṛdu*, Pali *muḍu*)—mildness, gentleness in temper. *Tapam*—penance. *Soraccam* (fr. *sorata*=su+rata)—restraint. *Avihimsam* (f., fr. a+vihiṃsā)—absence of cruelty, mercy, humanity. *Khantiṃ* (f.)—forbearance. *Araṇṇayum*—(they) praised. *Yo nesam paramo āsi* etc.—he who was the highest and best of them, and energetic. *Methunam*—sexual intercourse. *Supinanta* (= *supinena*)—by falling in a dream. *Nāgamā* (=na+āgamā)—did not indulge in. *Vattam* (=vatam)—observance, practice, vow, virtue. *Eke viññu-jātikā*—some wise men. *Vattham*—garment. *Sappi-telaṇ-ca*—butter and oil. *Yāciya* (gerd.)—having asked for. *Dhammena samudānetvā*—having gathered (them) justly. *Upatthitasmiṃ yaññasmiṃ* (loc. abs.)—when the sacrifice came on. *Assu* (indecl., Skt. *sma*, used in emphatic sense)—surely, indeed. *Gāvo no paramā mittā* etc.—the cows are our best friends, from which medicines are produced. *Annadā* (adj.)—those who give food. *Baladā* (adj.)—those who give strength. *Tathā*—likewise. *Atthavaṣaṃ*—lit. "dependence on the sense", i.e., reasonableness, reason, cause. *Sukhumā* (adj., cp. Skt. *su-kumāra*)—graceful. *Sehi dhammeki*—by their own nature. *Kiccakicesu*—in various duties. *Ussukā* (adj., Skt. *utsukāḥ*)—zealous, eager, active. *Yāva loke avattimsu*—as long as they lived in the world. *Sukhem-edhittha* (fr. *edhati*)—prospered. *Ayaṃ paṇḍā*—this race, mankind. *Vipallāsa* (cp. Skt. *viparyāsa* fr. *vi*+*pari*+*√as*, 'to throw')—reversal, perversion, corruption. There are three kinds of *vipallāsa*, viz., *saññā-vipallāsa* (perversion of perception), *citta-vipallāsa* (perversion of thought) and *ditthi-vipallāsa* (perversion of views). *Anuto aṇum*—gradually. *Viyākāram* (acc.)—splendour, majesty (= *sampattiṃ*—C.). *Ajaṇṇa* (the contracted form of *ājāṇiya*)—*samyutte*—bound with horses of good race or breed, with thoroughbred horses. *Sukate* (adj.)—well-made. *Citta-sibbane* (acc. pl.)—coverings of various embroidery. *Nivesane* (cp. Vedic *nivēṣana* fr. *ni*+*√viś*)—settlements, cities. *Nivāse* (cp. Vedic *nivāsa*)—atodes, houses, dwelling-places. *Vibhatte*—divided. *Bhāgaso mite*—evenly planned, well laid out. *Gomaṇḍala-paribbūḷham* (adj., pp. of *pari*+*brūhati*)—provided with (or, surrounded with) herds of cows (= *go-yūthehi parikiṇṇam*—C.). *Nārivara-gaṇḍyutam* (adj., -*āyuta*, pp. of *ā*+*√yu*)—furnished with crowds of beautiful women. *Uḷāram mānusaṃ bhogaṃ*—the great human wealth. *Abhiññāyimsu*

(*abhi* + $\sqrt{\text{dhyā}}$ + *acc.* 3rd pers. pl.)—longed for, coveted. *Tattha*—herein, in this matter. *Mante gaṭṭhetvā*—having composed hymns. *Okkāka*—N. of an ancient king. It is said that the king was so called because when he spoke light issued from his mouth like a torch (*Kathanakāle ukkā viya mukhato pabhā niccharati*). *Pakūta dhana-dhaṇṇo 'si*—Thou hast much wealth and corn. *Yajassu* ($\sqrt{\text{yaj}}$ + *attan.* imper. 2nd pers. sg.)—sacrifice, make an offering. *Saṇḍatto* (pp. of *saṇḍāpeti*)—was induced. *Rathesabho*—the lord of chariots. *Sammāpāsaṃ* (Skt. *śamyāprāsaṃ*)—a kind of sacrifice. *Vājapeṇṇyaṃ* (cp. Vedic *vājapeyā*)—a kind of sacrifice, probably a soma offering. *Niraggalaṃ* (adj.)—unobstructed, without any hinderance. *Ete yāge yajiteḍḍha*—having offered these sacrifices. *Laddhā* (gerd. $\sqrt{\text{labh}}$ + *teḍḍha*)—having received. *Sannidhiṃ samarocayam*—they wished for a store. *Ichāvatiggaṇḍhaṃ* (gen.)—of those who had given way to (their) wishes. *Bhiyyo* (Skt. *bhūyas*)—still more. *Evam gāro manussānaṃ*—even so are the cows for men. *Paṭikkhāro*—a requisite, equipment. *Pitaro*—the forefathers. "*A-dhammo*" *iti pakkhandum*—(they) cried out: "This is injustice". *Yaṃ sattham nipatī gave*—because the weapon fell on the cow (*nipatī* being *metri causa* for *nipatī*). *Tayo rogā pure āsum* etc.—There were formerly three diseases: desire, hunger and decay, but from the slaying of cattle there appeared ninety-eight. *Okkanto* (pr.p. of *okkamati*)—coming on, taking place. *Adūsikāyo haṇṇanti*—innocent (cows) are slain. *Dhammā* (abl.)—from justice. *Dhamṇenti* (caus. pres. 3rd pers. pl. of *dhamṇati*, Vedic *dhvamṇati*)—have fallen off. *Evam eso anudhammo* etc.—So this old inferior thing is blamed by the wise. *Dhamme viyōpanne* (loc. abs.)—righteousness being lost. *Vibhinṇā sudda-vessikā*—the Suddas and the Vessikas disagreed. *Puthu* (adv.)—greatly, much, in many ways. *Patim bhariyā avamaṇṇattha*—the wife despised (her) husband. *Brahma-bandhū* (pl.)—lit. "Brahma-kinsmen"; Brāhmaṇas in descent or by name only; but used mostly to denote unworthy Brāhmaṇas. *Gotta-rakkhitā*—protected by (the good name of) their ancestry or lineage. *Jātivādaṃ niramkatvā*—after doing away with the tradition of (their) birth or descent. *Kāmaṇaṃ vasaṃ* (acc.)—to the power of sensual pleasures.

13. BUDDHA ON JĀTI [Suttanipāta].—These stanzas are taken from the *Vāseṭṭha-Sutta* of the Suttanipāta. They contain the Buddha's classical criticism of the Brāhmaṇic doctrine of caste (*jāti*). The trend of the Buddha's argument is quite clear. According to the Buddha, *jāti* is primarily a biological term and it means 'species'. The biological test of distinction between two species is that the male of



the one and the female of the other are unable to mate for the purpose of procreation. It is in this sense that the Buddha asserted — *aññamaññā hi jātiyo*. The social divisions among men cannot be treated as *jātis* in the above sense. These divisions are occupational and not congenital (*Na jaccā brāhmaṇo hoti, na jaccā hoti abrahmaṇo ; kammanā brāhmaṇo hoti, kāmmanā hoti abrahmaṇo*). *Kamma* or occupation is to be understood in its widest possible sense as occupation of all kinds including traditional culture.

Anuññāta (adj., pp. of *anujānāti*)—sanctioned, accepted. *Paññāta* (adj., pp. of *pañjānāti*)—acknowledged. *Terijjā* (adj.)—possessed of the knowledge of the (first) three Vedas. *Ahaṃ Pokkharasātissa* etc.—I am (a pupil) of Pokkharasāti, and this young man is (the pupil) of Tārakāha. *Vivādo atthi*—there is a controversy. *Saññattum* (inf. fr. *saññāpeti*, caus. of *sañjānāti*)—to convince. *Bhavantaṃ puṭṭhum* (inf. fr. *√prcch*)—to ask thee. *Sambuddhaṃ iti vissutaṃ*—(who art) celebrated as perfectly enlightened. *Vyakkhissam* (fut. 1st pers. sg. of *vyākikkhati* = *vi + ācikkhati*)—I will explain (= *vyākharissāmi*—C.). *Anupubbaṃ* (adv.)—gradually, successively. *Yathā-tathaṃ*—as it is, i.e., truly, correctly. *Vibhaṅgaṃ* (*vi + bhaṅga* of *√bhaj*)—division, distinction (= *vibhāga*—C.). *Jāti-vibhaṅgaṃ pāṇānaṃ*—the distinction of living beings according to species. *Na cāpi pañjānare* (*pañi + √jñā + attan.* pres. 3rd pers. pl. with the Vedic suffix *-are*)—although (they) are not recognized or seen (lit. : known). *Līṅgaṃ*—mark. *Añña-m-aññā hi jātiyo*—(their) species are surely different (= *nānappakārā*—C.). *Kiṭṭhe* (acc. pl.)—the worms. *Pataṅge* (acc. pl.)—the moths. *Kunthakīpīlike* (acc. pl.)—a sort of ants. *Patta-yāne* (adj.)—those having wings as vehicle (lit. "wing-goers"), qualifying *Pakkhī*, 'birds'. *Vihāṅgame* (adj.)—those moving through the air, flying. *Puthu* (adj., Vedic *prthu* and *prthak*)—various, numerous, many. *Jaṃghāhi* (f. inst.)—with the lower legs (i.e., from knee to ankle). *Urāhi* (inst.)—with thighs. *Paccattaṃ* (adv.)—separately, individually, singly. *Vokāraṃ* (cp. *vikāra*)—difference. *Samaññāya* (f. inst.)—by name, i.e., nominal only, by mere popular usage (= *vohāramattena*—C.). *Go-rakkhaṃ* (acc., the prefix *upa* being added to the verb)—by cow-keeping. *Sippiko* (fr. *sippa*)—an artisan. *Vohāraṃ* (acc.)²—by trade. *Para-pessena* (inst.)—by serving others (= *paraṃ veyyāvaccena*—C.). *Pessiko*—a servant. *Adinnaṃ* (acc.)—lit. by that which has not been given, i.e., by theft. *Issatthaṃ* (acc.)—by archery. *Yodhājīvo* (adj.)—lit. one who lives by battle or war, i.e., a soldier, warrior, fighter. *Perohiccena* (inst.)—by performing the duty of a family priest (= *purohita-kammaṇa*—C.). *Yājako* (adj.)—a

priest, sacrificer. *Yonijam* (adj.)—having origin. *Matti-zambhatam* (fr. Skt. *mātr* = Pali *mātu*)—born from (a particular) mother. '*Bho*'-vādi—lit. one who addresses others with the word '*bho*' (implying some superiority of the speaker), i.e., a Brāhmaṇa who is proud of his birth, in contrast to a true Brāhmaṇa. *Ve* (Vedic *vai*)—indeed, truly. *Sa-kiñcano* (adj.)—full of worldly attachment. *A-kiñcanam* (adj.)—having nothing, being without attachment. *Anāddānam* (adj.)—free from grasping or seizing on (worldly objects). *Sabba-samyojanam*—all bonds. *Chetvā* (gerd., √ *chid* + *tvā*)—cutting, destroying. *Paritassati*—is afraid, worried (= *bhāyati*—C.). *Saṅgātigam* (adj.)—one who has overcome attachment. *Visamyuttam* (adj.)—detached from the world. *Pali-patham* (for *paripatham*)—danger, obstacle. *Duggam* (acc., *du* + *gam*)—a difficult road. *Samsāram* (acc.)—repeated births, transmigration. *Tiṇṇo* (adj., fr. √ *tir*)—one who has crossed over. *Pāragato* (adj.)—one who has reached the other shore. *Jhāyi* (adj.)—meditative. *Anejo* (adj.)—free from desires or lust (*ejā vuccati taṇhā*—C.). *A-katham-kathī* (adj.)—lit. one who does not say 'how?', i.e., free from doubt. *Anupāddāya* (gerd., *an* + *upa* + *ā* + √ *dā* + *ya*)—not having taken up anything, without any clinging (to rebirth). *Nibbuta* (adj.)—lit. extinguished, i.e., pacified, calm. *Paṭicca-samuppāda*—lit. 'arising or happening by way of cause', i.e., dependent origination, causal genesis. According to the Buddhists, the Law of Causal Genesis presents a scheme of thought which is needed for the comprehension of all processes of happening or formation, whether cosmical, physical or mental. It is explained by twelve *Nidānas* or 'causes' (see p. 88). *Dassā* (adj. pl., cp. Skt. *dr̥śa*)—those who have seen or understood (= *dassāvino*—C.). *Kamma-vipāka-kovidā* (adj. pl.)—those who understand the result of action or occupation. *Vattati* (Vedic *var̥tate* fr. √ *vr̥t*)—exists; goes on. *Nibandhanā* (adj.)—tied to, fettered, bound (= *baddhā*—C.). *Āṇi*'ca—like the lynch-pin. *Yāyato* (pr. p. of *yāyati* = *yāti* fr. √ *yā*)—moving on, rolling, qualifying *rathassa*. *Damena* (inst.)—by self-control, moderation.

14. GĀTHĀS OF GAYĀ-KASSAPA [Theragāthā].—These stanzas are ascribed to Gayā-Kassapa who was one of the three Kassapa brothers (see p. 96). They were born in a Brāhmaṇa family. They all renounced the world and became famous as leaders of three groups of Vedic ascetics with matted hair as their distinguishing mark (*upalakkhaṇa*). In other words, they were all Jāṭilas. They built hermitages, one in Uruvelā, one in Nādi and one on the Gayāśīsa (Skt. *Gayāśīra*) mountain of the Gayā city. They were fire-worshippers and believers in the efficacy of bathing in sacred waters. On hearing the Buddha's sermon they joined his Order and



subsequently became Arabants. In the stanzas of Gayā-Kassapa, the emphasis is given on internal bathing than external, on mental purity than bodily.

Gayāya (loc.)—at Gayā (in Bihar). The term *Gayāphaggu* signifies a festival for bathing in the holy waters of Gayā. This festival took place on the Uttara-phagguni constellation of the month of Phagguna (March-April). Thus *Phaggu*, which was originally the name of a ceremonial bathing in Phagguna, lent its name to the river itself. According to Buddhaghosa, Gayā was then the name of the river, now called Phaggu (Skt. Phalgu). In the Buddha's time, the river was also called Nerañjarā (Skt. Nairañjanā). *Pakatam* (pp. of *pa* + $\sqrt{kṛ}$, 'to do')—done. *Aññāsu jāṭṭsu*—in other births. *Pavāhemi* (caus., *pa* + \sqrt{vah} + *e* + pres. 1st pers. sg.)—lit. I cause to be carried away ; I wash away (*apanemi*, *vikkhālemi* —C.). *Tam 'danidha pavāhemi*—I wash away that (sin) here and now. *Ēvaṃditṭhi pure aham*—I was formerly of such (wrong) view or opinion. *Subhāsitaṃ vācam* (acc.)—well-spoken words. *Dhammattha-sahitaṃ paḍaṃ*—a motto consistent with the doctrine and its sense. *Tathaṃ* (adj. fr. *tathā*)—essential, real. *Yathāvakaṃ* (adj. fr. *yathāva*)—as is fit or proper (= *yathārahaṃ* —C.). *Yoniso* (abl., used as adverb)—lit. from its origin or source, i.e., thoroughly, wisely, properly. *Paccavekkhissam* (*pati* + *ava* + $\sqrt{ikṣ}$ + aor. 1st pers. sg.)—I considered, contemplated, realised. *Niṇhātā* (adj., = *nī* + *nahātā*, cp. Skt. *niḥnāta*)—cleansed (of all sins). *Payato* (pp. of *pa* + *yacchati* fr. \sqrt{yam})—restrained. *Suci* (adj.)—pure. *Suddhassa*—of the Pure One (as an epithet of the Buddha). *Oraso* (adj. fr. *ura*, Vedic *aurasa*)—lit. belonging to one's breast, i.e., 'own'. *Ogayha* (gerd., *ava* + $\sqrt{gāh}$ + *ya*)—having plunged into (= *anupavisitvā* —C.). *Aṭṭhaṅgikam sotam*—the Eightfold Stream (i.e., the Noble Eightfold Path, see p. 126). *Pavāhayim* (caus. aor. of *pa* + \sqrt{vah})—I washed away. *Tisso vijjā*—three kinds of knowledge, namely, (1) knowledge of former existences, (2) knowledge of the rise and fall of other beings according to the Law of Karma, and (3) knowledge of the complete destruction of one's sin. *Ajjhagamim* (aor. 1st pers. sg. of *adhi* + \sqrt{gam})—I obtained (= *paṭilabhim* —C.). *Kataṃ Buddhassa sāsanaṃ*—I have complied with the Buddha's order and teaching.

15. GĀTHĀS OF MĀLUṆKYĀPUTTA [Theragāthā].—These stanzas attributed to Māluṅkyāputta emphasise the need for "digging up the root of *Taṇhā*" (*Taṇhāya mūlaṃ khaṇatha*). Here *Taṇhā* means 'thirst or craving for worldly possessions'. Māluṅkyāputta was born as the son of the assessor (*agghāpanika*) of the king of Kosala. His mother was named Māluṅkyā and he became known by her name. When he came

of age, he became a *Paribbājaka* ('Wandering ascetic'). Later, he heard the Buddha preach, joined the Order, and in due course became an Arahant. After attaining Arahantship he visited his home, when his kinsfolk entertained him with a great display of hospitality and tried to allure him back to household life. It was on this occasion that the Thera Mālun̄kyāputta is said to have spoken these verses.

Pamattacārino (gen.)—of him who acts carelessly. *Māluvā* (f.)—a kind of (long) creeper. *Palavati* (Vedic *plavati* fr. $\sqrt{\text{plu}}$)—floats, swims; runs away (= *dhāvati*—C.). *Hurā huram*—from this life to the next life, from existence to existence. *Esā*—said of *Tanhā*. *Sahati* ($\sqrt{\text{sah}}$, 'to prevail')—overcomes, conquers (= *abhibhavati*—C.). *Jammi* (adj., f. of *jamma*, Vedic *jalma*)—wretched, contemptible (qualifying *tanhā*). *Loke visattikā* (*visatta* + *ikā*, *visatta* being pp. of *visajjati*)—attachment to the world (as a synonym of *tanhā*). *Abhivadāham* (pr. p. of *abhi* + $\sqrt{\text{vṛdh}}$)—increasing, growing. *Biraṇa*—N. of a fragrant grass. *Duraccayaṃ*—difficult to overcome (= *duratikkamaniyaṃ*—C.). *Uda-bindu*—a drop of water. *Pokkharā* (abl.)—from a lotus-leaf (= *paduma-pattamhā*—C.). *Vo bhaddaṃ*—let there be your welfare (= *bhaddaṃ tumhākaṃ hotu*—C.). *Yāvant' ettha samāgatā*—as many as are assembled here. *Usirottho va biraṇaṃ*—as one wishing *Usiṇa* uproots the *Biraṇa* creeper. The root of *Biraṇa* is called *Usiṇa*. *Mā vo nalam'va* etc.—Let not Māra destroy (lit. break) you repeatedly as does the stream a reed. *Karoṭha Buddha-vacanaṃ*—You act according to the Buddha's words. *Khaṇo vo mā upaccagā*—let not the (opportune) moment or the right time pass you by. *Khaṇātitā*—those who have missed the opportune moment or opportunity. *Samappitā* (pp. of *sam* + *appati*)—allotted, consigned (= *nibbattā*—C.). *Pamādo rajo*—Carelessness is defilement. *Anupatito* (pp. of *anu* + *patati*)—lit. "befallen", i.e., affected with. *Pamādanupatito rajo*—Defilement means affected with carelessness. *Appamādena*—by earnestness. *Abbahe* (opt. 3rd pers. sg. of *abbahati*, Skt. *ābrhati* fr. $\sqrt{\text{brh}}$)—one should pull out (= *uddhareyya*—C.). *Sallam-attano*—the dart from his own heart.

16. GĀTHĀS OF JENTA PUROHITAPUTTA [Theragāthā].—Jenta (Skt. Jayanta) was the personal name of this Thera. He was born as the son of the chaplain (*purohita*) of the king of Kosala. So the epithet *Purohitaputta* ('the chaplain's son') was added to his name in order to distinguish him from other persons of the same name. When he grew up, he became very proud of his birth, wealth and position. One day, he visited the Buddha and decided not to speak unless the Buddha should address him first. The Buddha, reading his thoughts, preached a sermon on the evils of pride.



Having heard the Buddha preach, Jenta became a *Sotāpanna* ('Stream-winner'), entered the Order, and in due course won Arāhantship. The stanzas, set forth here, are said to have been uttered by the Thera Jenta as the 'acknowledgment' of his attainment (*aññā*).

Bhoga-issariyena—because of wealth and influence. *Santhāna* (nt., fr. *sam* + *√sthā*)—position. *Vaṇṇa-rūpena*—with beauty and appearance. *Mada-matto* (adj.)—lit. drunk with the intoxicating draught (of pride), i.e., elated with the pride of. *Atimāna-hato* (adj.)—spoilt by high opinion of my own self, destroyed by conceit. *Patthaddho* (adj., pa + *thaddho*)—(quite) stiff, stubborn. *Ussita-ddhajo* (adj.)—having the outward sign raised high, i.e., posing. *Garu-sammate* (adj.)—considered to be esteemed or honoured. *Māna-thaddho* (adj.)—stiff with pride. *Anādaro* (adj.)—disrespectful, discourteous. *Vināyakam aggam*—the foremost leader (with reference to the Buddha). *Sārathinaṃ var'-uttamaṃ*—the most excellent among trainers or drivers (of mankind). *Tapantam-iva ādiccam*—shining like the sun. *Purakkhatam* (pp. of *purakkharoti*, Vedic *puraskaroti*)—placed in front of, surrounded by (= *purato nisinnam*, *parivāritam*—C.). *Chaddetvā* (gerd. of *chaddeti*, Vedic *chardayati*)—having left behind, cast away, abandoned (= *pahāya*—C.). *Vippasannena cetasā* (inst.)—with a heart full of satisfaction or happiness. *Omāno* (fr. *ava* + *māna*)—disregard, disrespect, contempt. *Pahīnā* (pp. of *pajahati*)—given up, abandoned. *Su-samūhatā* (pp. of *su* + *sam* + *ūhanati*)—well removed, taken out completely. *Asmi-māno* ('asmi' + *māno*)—lit. the pride that says 'I am so and so', i.e., pride of self, egotism. *Samucchīno* (pp. of *sam* + *ucchīdati*)—cut off, extirpated. *Sabbe māna-vīdhā*—all kinds of pride.

17. GĀTHĀS OF BHADDA [Theragāthā].—These stanzas relate the circumstances that led to Bhadda's birth and ordination. Bhadda was born at Sāvattthi as the only child of his parents. Before his conception took place his parents had gone to the Buddha and had told him that if they had a son, they would give him to the Buddha as his attendant. When Bhadda was seven years old, they handed him over to the Buddha, in fulfilment of their promise. The Buddha asked Ānanda to take him into the Order. So Ānanda initiated Bhadda who practised contemplation and became an Arāhant the same night. The Buddha knew what had happened, and he called to him, saying "Come, Bhadda". This was Bhadda's ordination.

Bahūhi vata-cariyāhi—by observance of many vows or rites. *Laddho* (pp., *√labh* + *ta*)—was obtained, gotten. *Āyācanāhi*—by prayers (to gods). *Attha-kāma* (adj. pl.)—well-wishers. *Hitesino* (adj. pl. of *hitesin*)—those desiring (my) welfare. *Upadāmayum* (caus. aor. 3rd pers. pl. of *upa* + *namati*)—handed over. *Kicchā laddho*—was obtained with

difficulty. *Sukhumālo* (adj., Skt. *su-kumāra*)—tender, delicate; soft. *Sukh' edhito* (fr. *edhati*)—grown up with comfort (= *sukha-samvaddhito*—C.). *Paṭiggayha* (gerd. of *paṭi + gaṇhāti*)—having accepted. *Khīppam* (adv., Skt. *kṣipra*)—quickly. *Hessaty-ājāniyo* (= *hessati + ājāniyo*)—(this boy) shall be a thorough-bred or distinguished man (in my religion). *Anoggatasmiṃ suriyaasmiṃ* (loc. abs.)—when the sun has not yet risen, i.e., before dawn (= *suriye ananttham gate yeva*—C.). *Vimucci* (aor. 3rd pers. sg. of *vi + muccati*, Pass. of *muñcati*)—was released, was free (of passion), was emancipated. *Me* (= *mama*)—my. *Niraṃkatedā* (gerd. of *niraṃkaroti*, Skt. *nirākaroti* fr. *nis + ā + √kr*)—having ascertained, known. *Paṭisallāna* (fr. *paṭi + sam + √li*)—retirement for the purpose of meditation, solitude, seclusion. *Vuṭṭhito* (pp. of *vuṭṭhahati*)—aroused, coming back from. *Upasampadā* (fr. *upa + sam + √pad*)—the taking up of ordination or Bhikkhuship. *Tisso vijjā*—the threefold knowledge (see pp. 138 f.). *Dhamma-sudhammatā*—excellency of the doctrine (of the Buddha).

18. GĀTHĀS OF SUNĪTA [Theragāthā].—These stanzas narrate the circumstances that led Sunīta, a road-sweeper, to join the Buddha's Order and attain Arahantship. Sunīta belonged to a family of flower-scavengers in Rājagaha. One day, as he was sweeping a road and collecting the scraps in his basket, the Buddha, followed by the company of Bhikkhus, entered Rājagaha for begging alms and reached the spot. Seeing the Buddha, Sunīta was filled with awe, and finding no place to hide in on the road, he stood stiffly against a wall. The Buddha approached him and asked if he would like to be a monk. When he expressed his willingness, the Buddha invited him to join the Order, took him to the monastery, and taught him a subject of meditation, by which he won Arahantship. Thereafter many men and gods came to pay homage to him, and he is said to have expressed the whole matter in these verses.

Appa-bhojano (adj.)—one having little or scanty food. *Puppha-chaddako*—a remover of (withered) flowers, wreaths, etc. thrown aside. This was a 'low' hereditary occupation, including cleaning of roads, privies, etc. and removing of rubbishes. *Jigucchito* (pp. of *jigucchati*, Desid. of *√gup*)—shunned, avoided. *Paribhūto* (pp. of *paribhavati*)—treated with contempt, despised (= *avaññāto*—C.). *Vambhito* (pp. of *√vambh*)—abused, scolded, blamed (= *nindito*, *garahito*—C.). *Māgadhdānam pur'uttame*—in the excellent city (i.e., the capital) of the Magadha country, i.e., in Rājagaha (see pp. 81 f.). *Nikkhipitvāna* (gerd. *ni + √kṣip + tvāna*)—laying aside. *Byābhāṅgiṃ* (f. acc.)—a pole for carrying burdens. *Āyāciṃ* (*ā + √yāc + aor. 1st pers. sg.*)—I prayed to. *Kāruṇiko* (adj. fr. *karuṇā*)—merciful, kind. *Sabba-lokanukampako* (adj.)—compassionate to all



mankind. *Atandito* (adj.)—active, keen, unwearied. *Rattiyā paṭhamam yāmam*—in the first watch of the night. *Pubba-jātim* (acc.)—the former birth or existence. *Dibba-cakkhū* (nt.)—the divine eye. *Visodhita*—was clarified. *Tamo-khandham* (acc.)—mass of darkness, i.e., all that is comprised under darkness or ignorance. *Padālayin* (pa + √dal + acr. 1st pers. sg.)—I broke down, destroyed. *Ratya* (= *rattiyā*)—of the night. *Vivasane* (nt. loc. fr. vi + √vas, 'to shine')—lit. 'when (the night) was getting light, i.e., at dawn. *Ratya vivasane suriyassa' uggamanam pati*—at the end of night, towards sun-rise. This is an old phrase in Pali. *Pañjali* (adj. pl., fr. pa + añjali, Skt. *prāñjali*)—with (their) clasped hands. *Purisa-jāna* (also as *ājāneyya*, or *ājāniya*)—one who is nobly born of men, a thorough-bred or remarkable man. *Āsavā* (pl. fr. ā + √aru, 'to flow', corresponding to Skt. *āsarava*; note that the word *āsarava* is a wrong Sanskritisation of the Pali *āsava*)—lit. 'those which flow'; those which intoxicate the mind, so that it cannot rise to higher things; mental corruptions or depravities (see p. 142). *Dakkhiṇeyya*—worthy of gifts. *Sita* (pp. of √smi, cp. Skt. *smitam*)—a smile. *Pātu* (indecl., cp. Vedic *prāduh*) + *karitvāna* (gerd. of √kr)—making appear, revealing; *sita* *pātu-karitvāna* is a phrase and means 'smiling'. *Imam-attham abhāsatha*—he spoke to this effect.

19. GĀTHĀS OF NANDUTTARĀ [Therīgāthā].—These verses present a sort of auto-biographical account of a learned and distinguished Therī named Nanduttarā. She was born in a Brāhmaṇa family of Kammāsa-damma, a town in the Kuru country. At first she entered the Order of the Nigaṇṭhas. As a renowned speaker, she travelled about India. In course of her wanderings she met Mahā-Moggallāna, and in debate was defeated by him. Acting on his advice, she joined the Buddha's Order, and soon after attained Arahantship.

Nadi-titthāni (acc.)—landing places used for bathing purpose in a river. *Oruhāmi* (fr. ava + √ruh)—I used to go down, descend (= *otarāmi*—C.). *Bahū-vata-samādānā* (adj.)—one who has undertaken many rites or observances. *Adḍham sisassa*—one-half of (my) head. *Olikim* (ava + √likh + acr. 1st pers. sg.)—I shaved off (= *muḍḍemi*—C.). *Chamāya* (f. loc. fr. √kṣam, 'to endure')—on the earth (*bhūmiyā*—C.). *Seyyam kappemi*—I used to lie down (= *sayāmi*—C.). *Nhāpan'-ucchādanehi*—by bathing, massage and anointing the body with perfumes. *Upakāsaṃ* (acr. 1st pers. sg. of upa + karoti)—I served, supported, ministered (= *santappesiṃ*—C.). *Kāma-rāgena*—by lust of sensual pleasures. *Additā* (f., Skt. *arditā*, pp. of *ardayati*, caus. of *ardati*)—oppressed (= *attitā*, *upaddutā*—C.). *Saddham labhivāna*—having taken faith.

Yathā-bhūtaṃ—as it really is. *Samūhato* (pp. of *saṃ* + *ūhanati*)—taken out, removed. *Sabbe bhayā*—all states of existence, all forms of life (present and future). *Samucchinā* (pp. of *saṃ* + *ucchinati*)—cut off, extirpated, abolished. *Patthanā* (f., Skt. *prārthanā* fr. *pra* + *√arth*)—prayer, aspiration, yearning. *Sabba-yoga-visamyuttā* (adj.)—detached from all bonds or attachments (to the world and its lusts). *Santiṃ pāpuṇiṃ*—I won peace. *Cetaso* (gen. of *ceto*, Skt. *cetas*)—of the heart.

20. GĀTHĀS OF SĀKULĀ [Therīgāthā].—These stanzas embody the religious experience of the Bhikkhunī Sākulā who belonged to a Brāhmaṇa family of Sāvattthī. She assisted at the Buddha's acceptance of the gift of Jetavana and became a believer. Later on, she, convinced by the preaching of an Arahant monk, entered the Order. Having developed insight, she won Arahantship. Afterwards the Buddha declared her the foremost among Bhikkhunis who won the divine vision (*dibbacakkhu*). She then, reflecting on her gain, expressed her joy in the words which are given here in verses.

Pada-accutaṃ—(= *accutaṃ padaṃ*)—lit. the immoveable state, i.e., the eternal state (as an epithet of Nibbāna). *Dhaṇṇaṃ* (Skt. *dhānya*)—lit. corn, grain; hence a store of grain. *Chaddiya* (gerd. of *√chaddeti*, Vedic *chardayati*)—having abandoned. *Chedāpayitvāna* (caus. gerd. of *√chid*)—having caused to be cut off. *Bhāvanti* (f., pr. p. of *bhāvati*, caus. of *bhavati* fr. *√bhū*)—cultivating, developing (by means of thought and meditation). *Anjasaṃ* (adj.)—straight, direct (qualifying *maggam*). *Pahāsiṃ* (*pa* + *√hā* + *acr.* 1st pers. sg.)—I gave up. *Rāga-dosaṃ-ca* (acc.)—lust and ill-will. *Tadekatthe ca āsava* (acc. pl.)—and corruptions based on the same. For notes on *Āsava*, see p. 142. *Bhikkhuni upasampajja*—being ordained as a Bhikkhuni, i.e., being admitted to the Order. *Anussariṃ* (*anu* + *√amṛ* + *acr.* 1st pers. sg.)—I remembered, recollected. *Visodhitaṃ* (pp. of *visodeti*, caus. of *visujjhati*)—purified. *Vimalaṃ* (adj.)—stainless, clear. *Sādhu* (adv.)—well, thoroughly. *Samkhāre* (acc. pl.)—the aggregates or essentials of anything, essential requisites for act, speech and thought. *Parato disvā*—lit. having seen as others, i.e., as not-self, as without an ego (= *anattato*—C.). *Hetu-jāte* (adj.)—being the cause (qualifying *saṃkhāre*). * *Palokine* (adj., fr. *pa* + *√ruj*, 'to break')—having the nature of breaking up or destruction (= *palujjana-sabhāve*—C.), (qualifying *saṃkhāre*). *Siti-bhūtaṃ*—I am cooled, tranquilised, dispassionate. *Nibbutā* (f., pp. of *nī* + *√vr* + *ta*)—lit. extinguished, quenched; fig. appeased, desireless.

21. GĀTHĀS OF PAṬĀCĀRĀ [Therīgāthā].—These stanzas contain the solitary reflections of the Therī Paṭācārā. She was declared by the



Buddha as the best among nuns who knew the *Vinaya*, or rules of conduct and discipline. The story of her early life was a most pathetic one. She was the daughter of a banker of Sāvātthi. She, being grown up, formed an intimacy with a servant of her house. When her parents wished to give her in marriage to a youth of her own rank, she ran away with her lover and lived in a hamlet. When she was coming back to Sāvātthi to see her parents, she accidentally lost her husband and two children on the way. When she reached Sāvātthi, she learnt that the house in which her parents and brother lived, had fallen on them last night, and that they had been burnt on one pyre. Mad with grief, she wandered about, and her skirt-cloth fell from her. People drove her from their doors, till one day she arrived at Jetavana, where the Buddha was then preaching. A man threw on her his outer robe, and she, wearing it, drew near to the Buddha and worshipped at his feet. She told him her story, and the Buddha spoke to her words of consolation. When he had taught her the Truth, she became a *Sotāpanna* and asked for ordination. She was then admitted to the Order. One day, while washing her feet, she noticed how the water trickled, sometimes only a short distance, sometimes farther, and sometimes yet farther. Taking this as her basis of thought, she pondered : "Even so do mortals die, either in childhood, or in middle age, or in old age". Thus she won Arāhantship. Later, she won the distinction of a great teacher, and many women, stricken with grief, sought her consolation and guidance.

Naṅgalehi (cp. Vedic *lāṅgala*)—with ploughs. *Kasaṃ* (pr. p. of *kasati* fr. $\sqrt{kṛṣ}$)—ploughing. *Pavapaṃ* (pr. p. of *pa + vapati*)—sowing out. *Chamā* (f. inst. for loc., Vedic *kṣamā* fr. $\sqrt{kṣam}$)—on the ground, to the ground (= *chamāyaṃ*—C.). *Vindanti* (fr. \sqrt{vind})—(they) find, possess, enjoy (= *paṭilabhanti*—C.). *Kim-ahaṃ*—why I? *Sāsana-kārikā* (adj. f.)—complying with the order and teaching (of the Master). *Nādhigacchāmi* (= *nā + adhigacchāmi*)—I cannot acquire or attain. *Akusitā* (adj. f.)—alert, mindful, careful. *Anuddhatā* (adj. f.)—not proud, not puffed up. *Pakkhālayitvāna* (gerd. of *pakkhāleti*, caus. of *pa + √kṣal*)—having washed. *Udakesu karom' ahaṃ* etc.—The Commentary runs thus : "ahaṃ pāde dhovattī pāda-pakkhālana-hetu 'va tikkhattum āsittesu udakesu thalato ninnam-āgatam pādodakam diavā nimittam karomi". *Udakesu* (loc. abs.)—when the waters (were poured out thrice). *Pādodakam* (acc.)—water for the feet. *Samādhemi* (fr. *saṃ + ā + √dah*)—I concentrate (my thought). *Assaṃ bhadraṃ va jāṇīyaṃ*—as one trains a horse of noble breed. *Dīpaṃ gahetvā*—having taken a lamp. *Seyyaṃ* (f. acc., Skt. *śayyān**)—bed. *Mañcakamhi* (loc.)—on (my)

couch or bedstead. *Upāvisim* (aor. 1st pers. sg. of *upa + ā + visati*)—I went near and sat down (= *sanike gantvā nisidim*—C.). *Sūcim* (f. acc.)—a belting pin (= *aggalo-sūcim*—C.). *Vattim* (f. acc., cp. Skt. *vartī*)—wick (of the lamp). *Okassayāmi* (caus. of *ava + kassāmi*)—I pull out, I draw out (= *ākaddhemi*—C.). *Padipass'eva nibbānam*—like the going out of a lamp. *Vimokkho*—emancipation, release (from lusts). *Āhu* (√*hū* + aor. 3rd pers. sg.; cp. Skt. *abhūt*)—there was.

22. GĀTHAS OF MAHĀPAJĀPATĪ GOTAMĪ [Therīgāthā].—Tradition ascribes these stanzas to Mahāpajāpatī Gotamī who was the younger sister of Mahāmāyā, the mother of Gotama Buddha. They were the two daughters of Suppabuddha of Devadaha (see p. 71f.). Thus to the Buddha she was both an aunt and a step-mother. It was she who brought him up on the death of Mahāmāyā, bestowing upon him all the affections of a mother. She loved him even more than her own son Nanda. Again, it was she who, after the death of her husband, led the Sākya ladies who sought admission into the Buddha's Order. She was placed by the Buddha at the head of those Bhikkhunis who had 'experience' (*rattaññānam*). Her epithet, *Mahāpajāpatī* (Skt. *Mahā-prajāvatī*), may be taken to correspond to the English expression "Great Matron". The stanzas ascribed to her are permeated with the feeling of a personal character. They bear testimony to the great benefit derived by herself and the world at large from the Buddha's teachings and guidance. In them, she speaks highly of her sister Māyā who had given birth to Gotama Buddha. In the third stanza, she tells us how she, not having known the Truth, passed through different existences, appearing in different domestic relations as mother, as son, as father, as brother, or as grandmother (*ayyikā*).

Dukkhā (abl.) *pamocesi* (caus. aor. of *pa + mucati*)—set (me) free from suffering. *Parīññātam* (pp. of *pari + jñāti*)—well understood, thoroughly known. *Hetu-taṇhā*—craving, the cause. *Viśiṭṭā* (pp. of caus. of *vi + sūsyati*, Vedic *śuśyati* fr. √*śuś*)—caused to be dried up, withered. *Ariy'-aṭṭhaṅgiko maggo*—the Noble Eightfold Path (see p. 126). *Nirodho* (= *nibbāna*)—extinction or cessation (of the causes of life). *Phusito* (pp. of *phusati* fr. √*spṛś*)—lit. 'touched'; fig. reached, attained. *Yathā-bhuccam* (= *yathā-bhūtam*)—in reality, really, definitely. *Ajānanti* (f., pr. p. of *a + jñāti*)—not having known. * *Samsari'-ham* (= *samsarim + aham*)—I moved about, transmigrated. *Anibbisaṃ* (pr. p. of *a + ni + √vis*, 'to enter into')—not finding, not knowing (= *avindanti*—C.). *Me* (= *mayā*)—by me. *Samussayo* (fr. *saṃ + ud + √śri*)—lit. an accumulation (of the five factors), i.e., the body. *Vikkhīno* (pp. of *vi + kḥiyati*)—totally



destroyed, finished. *Jāti-samsāro*—passing through rebirths, transmigration. *Iraddha-viriye* (adj., acc. pl.)—strenuous, energetic. *Pahitatte* (adj., acc. pl. of *pahita + atta*)—of resolute will (= *nibbānaṃ pesitacittā*—C.). *Daḍha-parakkame* (adj., acc. pl.)—of strong effort. *Atthāya* (dat.)—for the welfare of. *Tunna* (pp. of *tudati*)—struck; *byādhī-maraṇa-tunnānaṃ*—of those who are struck or afflicted with sickness and death. *Dukkha-kkhandhaṃ*—lit. 'mass of suffering'; the aggregate of suffering, all that is called pain or suffering. *Vyapānudi* (acr. 3rd pers. sg. of *vi + apa + nudati*)—drove away.

23. GATHAS OF ANOPAMA [Therīgāthā].—These stanzas are ascribed to the Therī Anopamā ('the Peerless'). There is throughout a personal note in these stanzas. The Therī introduces herself as the daughter of Majjha, the Treasurer of Sāketa. When she grew up, all princes and sons of bankers sought her hand with very rich gifts, but she was reluctant to marry. She heard the Buddha preach and, meditating on his sermon, she attained the Third Fruit (*tatiyaṃ phalaṃ*) of the Path, i.e., the fruition stage of an Anāgāmin. Subsequently, she joined the Buddha's Order and within a week thereafter she became an Arahant.

Bahuvitte (adj.)—having much wealth. *Mahaddhane* (adj.)—having great treasures. *Vaṇṇa-rūpeṇa sampannā* (adj.)—endowed with beautiful colour and appearance, i.e., lovely. *Attajā* (f., Skt. *ātmajā*)—lit. 'born from oneself,' i.e., one's own born. *Patthitā* (f., pp. of *pa + √arth + tā*)—wished for, desired. *Gijjhītā* (f., pp. of *gijjhati*, Skt. *grdhyati*, fr. *√grdh*, 'to be greedy')—coveted. *Pitū* (gen.)—to (my) father (= *pitū santike*—C.). *Pesayi* (*pa + √is + acr. 3rd pers. sg.*)—(one of them) sent; here the verb is used impersonally. *Yattakaṃ* (adv.)—as much as. *Tulitā* (f., pp. of *√tul*, 'to weigh')—weighed, measured. *Tuyhaṃ* (gen. sg., Skt. *tubhyam*)—your. *Tato* (abl.)—from this (or, that). *Atthagunaṃ*—eight times. *Dassaṃ* (an optional form of *dassāmi*, *√dā + fut. 1st pers. sg.*)—I will give. *Hiraṇṇaṃ* (Skt. *hiraṇyam*)—gold. *Ratāṇāni* (Skt. *ratnāni*)—gems, jewels. *Sāhaṃ* (*sā + ahaṃ*)—the very I. *Lokajetthaṃ* (adj.)—the foremost of the world (as an epithet of the Buddha). *Anuttaraṃ* (adj.)—lit. without a superior, second to none; incomparable. *Upāvigim* (*upa + ā + √viś + acr. 1st pers. sg.*)—I went near and sat down. *Adesesi* (caus. of *√diś + acr. 3rd pers. sg.*)—(he) preached, taught. *Anukampāya* (inst.)—with compassion. *Nisinna* (f., pp. of *nī + √sad + na*)—seated. *Phusayim* (*√sprś (= √phus) + acr. 1st pers. sg.*)—lit. I touched, i.e., I reached or attained. *Tato* (abl.)—after this; afterwards. *Chetvāna* (gerd., *√chid + tvāna*)—having cut off. *Pabbajim* (*pa + √vraj + acr. 1st pers. sg.*) *anagāriyaṃ* (acc.)—I went forth into

the homeless state, I left (the wordly life) and became an ascetic, i.e., I renounced the world. *Yato* (abl.)—since. *Visositā* (f., caus. pp. of *vi + √śuq*, 'to dry up')—caused to be dried up, destroyed.

24. *NIMIRĀJA-CARIYĀ* [*Cariyā-Piṭaka*].—The story of King Nimi illustrates how the Bodhisatta practised the virtue of charity (*dāna-pāramī*) in one of his previous existences. Here the poem simply repeats in verse the facts about Nimi which are narrated in prose in the *Makhādeva-Jātaka* (F. No. 9) and the *Nimi-Jātaka* (F. No. 541). The word *Cariyā* means 'conduct', 'a good procedure of life'. It also means 'effort' for the fulfilment of certain ends, of certain virtues. It has a variant *Cariya*, which is the same word as *Carita*. The ends of *Cariyā* in the case of a Bodhisatta are enumerated as three: doing good to oneself, doing good to one's people, and doing good to all. The virtues to be fulfilled by a Bodhisatta are technically called *Buddhakarā* (or, *Buddhakārakā*) *dhammā* which are the same as *Pāramī* or *Pāramitā*. In Pāli texts they are enumerated as ten (see pp. 67 f.). In other Buddhist works, they are said to be six. For a discussion on this point, see *Introduction to the Cariyā-Piṭaka Commentary*, edited by D. L. Barua (P. T. S., 1939).

Mithilāyaṃ (loc.)—in Mithilā, the capital of the Videha country. *Kusal'-atthiko* (adj.)—wishing merit for oneself as well as for others (= *attano ca paresaṃ ca puññatthiko*—C.). *Māpayitvāna* (caus. gerd. of *√mā*, 'to build')—having caused to be built (*kārāpetvā*—C.). *Catu-sālaṃ*—a square formed by four houses (= *catūsu sambandhasālaṃ*—C.). *Catu-mukhaṃ* (adj.)—having four doors or gates in the four directions (*catūsu disāsu catūhi dvārehi yuttaṃ*—C.). *Parattesiṃ* (caus. acc. of *parattati* fr. *pa + √vṛt*, 'to proceed')—I bestowed, gave; *dānaṃ*—a gift. *Miga-pakkhi-nara-nāriṇaṃ* (dat.)—to beasts, birds, men and women. *Acchādanam* (nt.)—covering, clothing. *Sayanam* (nt.)—bed (including seat), couch (*āsanam-pi e'ttha sayana-gaḥaṇaṃ' eva gaḥitaṃ-ti datṭhabbam*—C.). *Abbhocchinnaṃ* (pp. of *a + vi + ava + chindati*)—not cut off, uninterrupted, continuous (= *avicchinnaṃ*—C.). *Upagato* (pp. of *upa + gacchati*)—gone or come to. *Ārādhaniyaṃ* (fr. *ā + √rād*h + *aniya*)—what should be served or attended (= *yathā so ārādhito hoti evaṃ ārādhanam-eva*—C.). *Esati* (*ā + √is* + pres. 3rd pers. sg.)—seeks, strives for (*icchati, anvesati, gavesati*—C.). *Sabba-bhava*—in all existences. *Bodhiyaṃ*—lit. that which arises from enlightenment, i.e., Omniscience (= *sabbasānuta-nānaṃ*—C.). *Tappetvā* (caus. gerd. of *tappati*, Skt. *trpyate*)—having satisfied, entertained.

25. *KAPIRĀJA-CARIYĀ* [*Cariyā-Piṭaka*].—The allusions in the poem are to be understood from the *Vānarinda-Jātaka* (F. No. 57). The mode of



narration of the story is changed with a view to adapting it to its new purpose, namely, the illustration of how the Bodhisatta practised the virtue of truthfulness (*sacca-pāramī*), and frustrated an evil design of a crocodile by the presence of mind.

Darī-saye (loc.)—in a lair in a cleft or a hole (*darībhāge*—C.). *Sumsumārena* (cp. Skt. *śīsumāra*, lit. 'child-killing')—by a crocodile. *Okāse*—in an open space, i.e., on a stone-slab (*piṭṭhipāsāṇa-padase*—C.). *Orā* (abl.)—from this side, i.e., from the bank belonging to the island. *Pāraṃ*—the other side, i.e., the other bank where I then lived (*tadā manta vasana-tṭhānabhūtāṃ nadiyā paratiraṃ*—C.). *Ācchi* (aor. 3rd pers. sg. of *acchati*, Vedic *āśyati* fr. *√ās*, 'to stay')—he sat down, stayed (*nisīdi*—C.). *Sattu-vadhako* (Vedic *śatru-vadhaka*)—one who is an enemy and a killer (*sattubhūto vadhako*—C.). *Kumbhila* (Skt. *kumbhira*)—a crocodile. *Rudda-dassano* (adj.)—fierce-looking (*bhaya-janaka-dassano*—C.). *Asaṃsa* (aor. 3rd pers. sg. of *samsati*, Vedic *śamsati*)—declared, told (*abhāsi*—C.). *Akkamma* (gerd., *ā + √kram + ya*)—treading upon. *Paṭiṭṭhaṃ* (aor. 1st pers. sg. of *paṭi + √sthā*)—I stood firmly. *Yathā-vācaṃ*—according to (my) word.

26. *DĀNĀNĪSAMSAṀ* [Buddhavaṃsa Commentary].—These stanzas stress the importance of *Dāna* or charity, which constitutes a meritorious act (*puṇṇa*) and heads the list of human virtues. *Ansaṃsa* is a Pali form of Sanskrit *anuśaṃsa*, meaning 'praise, merit, advantage'.

Nidānaṃ (nt.)—ground, source, cause. *Matam* (pp. of *maññati*)—thought, understood, considered. *Dibbānaṃ* (gen.)—of divine existences. *Sopānaṃ*—staircase. *Paṭiṭṭhā* (f., fr. *paṭi + √sthā*)—foundation, support, help. *Tānaṃ* (Vedic *trāṇam*)—shelter, protection, refuge (almost synonymous with *saraya*, *lena*, *dīpa* and *abhaya*). *Bandhu-parāyaṇaṃ*—a support to the relatives. *Adhipannānaṃ* (gen. pl. fr. pp. of *adhi + √pad*)—of those who have gone into or are affected with. *Paramā gatī*—the perfect behaviour. *Nittharaṇ'-atṭhena* (Skt. *nistarayātthe*)—for getting across, overcoming. *Dipitaṃ* (pp. of *dīpeti*)—explained. *Bhayā* (abl.)—from fear. *Durāsada'-atṭhena*—in the sense of 'hard to get at', 'difficult to attack or conquer'. *Asivulso*—a snake. *Lobha-malādihi anupalitṭhato*—because (it is) unstained by the dirt of greed and the like. *Avassayo* (fr. *ava + ā + √śri*)—shelter, protection. *Paṭipajjatha* (*paṭi + √pad + imper. 2nd pers. pl.*)—you follow, practise, be intent on. *Kiriyaḍḍhāsayena*—in action and wish. *Matimā* (adj.)—intelligent, wise (*paṇḍitā*—C.). *Idha loke* (= *iha loke*)—in this world. *Dāna-sambhavaṃ* (adj.)—originated or resulting from gifts; said of *sampattiṃ*—lit. attainment, fig. happiness. *Na daḍḍā* (an optional form of *dadeyya*)—should not give. *Sukha-sandānaṃ*—that which binds

with happiness. *Citta-ppamodanam*—that which delights the heart. *Accharā* (f. pl., cp. Vedic *apsaras*)—celestial nymphs. *Su-craṇṇa kālaṇ*—a very long time. *Nandana*—N. of an excellent and beautiful pleasure-resort in heaven. *Sura-nandane* (adj., loc. sg.)—in that which gives delight to the gods.

27. *SILĀNISAMSAM* [Buddhavamsa Commentary].—The stanzas bring out the importance of *Sila* or moral life, which is regarded as *paṭiṭṭhā* or the foundation of the Buddha's Order, the stepping stone to higher life and the gateway to the city of Nibbāna. In stanza 8, we have an allusion to the popular practice of having purificatory baths in sacred rivers, of which only seven are mentioned here as prototypes of the rest. The seven are; Gaṅgā (the Ganges), Yamunā (the Jumna), Sarabhū (the Sarajū), Sarassatī (the Sarasvatī), Aciravatī (the Rapti), Mahī (the Mahī), and Mahānadī (probably, the Mahānadī of Orissa). The literary convention of representing Aryanised India by seven rivers was established as early as the Buddha's time (see the *Vatthūpama-Sutta* of the *Majjhima-Nikāya*). The city of Ayodhyā was situated on the bank of the Sarajū, and that of Srāvastī (Pali Sāvattī) on the bank of the Aciravatī. The word *ānisamsa*, which is derived from *√tanis*, 'to praise', means 'praise, merit, advantage' (see p. 148).

Sukhāṇaṃ paramaṃ nidānaṃ—the best source of pleasures. *Sīlī* (adj. fr. *silā*)—having a good character. *Tidivaṃ* (acc., Skt. *tridivam*)—heaven. *Payāti* (fr. *pa* + *√yā*)—goes forward, proceeds. *Upagatassa* (gen. of pp. of *upa* + *gacchati*)—of him who has undergone or come under. *Tāṇaṃ-ca* etc.—see p. 148. *Guṇāṇaṃ paramā paṭiṭṭhā*—the most excellent basis of virtues. *Dharā* (f., fr. *√dhṛ*, 'to hold')—N. of the Earth (= *vasu-dharā*, or *vasun-dharā*). *Thāvara-jāṅgamānaṃ* (acc.)—the immovable and the movable creation. *Kīra* (adv., Vedic *kīla*)—really, truly, surely. *Kalyāṇaṃ* (adj.)—(morally) good. *Ariya-vutti-samācāro*—the practice of the Ariyan mode of living. *Yatino* (nom. pl. of *yati*, Vedic *yati* fr. *√yam*, 'to lead')—said of Buddhist monks. *Anu-vāte ca paṭi-vāte ca vāyati*—blows in the direction of the wind and against the wind. *Mallikā*—the jasmine (flowers). *Sataṃ* (gen. of *santa*)—of a good man. *Sappuriso* (= *sat* + *puriso*, Skt. *satpuruṣa*)—a good or worthy man. *Uppalaṃ* (Skt. *u tpalam*)—the blue lotus. *Vassikī* (f.)—a variety of jasmine, said to be the most fragrant of all flowers. *Gandha-jātānaṃ* (gen. pl. of *gandhajātam*)—lit. of those "consisting of smell", i.e., of (these) odours, perfumes. *Ninna-gā* (adj. f.)—running down, flowing downward (= *ninnagatā*). *Na saṅkhuṇanti* (fr. *√śak*)—are not able. *Visodhētum* (caus. inf. of *visujjhati*)—to clean, purify, sanctify. *Sa-jaladā vātā*—winds



with rain-cloud (lit. "giving water"). *Haricandanam*—a kind of yellow sandal, famous as a cool unguent. *Hārā* (nom. pl.)—strings of pearls, etc. *Maṇayo* (nom. pl. of *maṇi*)—gems, precious stones. *Canda-kiraṇ'-aṅkurā*—those (medicinal herbs) which sprout in moon-light. *Samayanti* (Skt. *śamyanti* fr. *√śam*; also Pali *sammanti*)—allay; ease. *Sattānam parilāham*—the pain (lit. burning) of living beings. *Su-rakkhitaṃ*—(though) taken proper care of, well-protected. *Attānuvādādi-bhayam*—fear of blame and the like to oneself. *Viddhamsayati* (caus. of *vi+dhamsati*)—destroys. *Sātaṃ* (nt.)—pleasure, joy. *Silavato* (gen.)—of a virtuous man. *Saggārohana-sopānam*—the staircase leading to heaven (something like Jacob's ladder). *Guṇānam mūla-bhūtaṃ, dosānam bala-ghātino silassa*—of the moral life which is the root of good qualities and destroys the force of corruptions.

28. **METTĀNISAMSAṀ** [Jātaka].—These stanzas are taken from the *Mūgapakkha-Jātaka* (Fausbøll, No. 538). They deal with the advantage of *Mettā* or Friendliness, which is given much importance in Buddhism for a lofty behaviour of the human mind (*Brahma-vihāra*).

Pahūta-bhakkho (adj.)—lit. 'eating much', i.e., one who gets sufficient or abundant food. *Vippavuttho* (pp. of *vi+pa+vasati*)—absent, gone out. *Sakā gharā* (abl.)—from his own home. *Upajīvanti*—live on, are supported by. *Yo mittānam na dūbhati* (cp. Skt. *√druh*, 'to deceive')—he who does not injure or betray his friends (= *na dussati*—C.). *Na paśahanti* (fr. *pa+√śah*)—cannot use force, oppress, overcome. *Nātimaññati* (= *na+atimaññati*, Skt. *atimanyate* fr. *ati+√man*)—does not despise, neglect. *Tarati* (*√tar*)—lit. gets through, passes over; fig. gets beyond, overcomes. *Eti* (fr. *√i*)—goes or comes. *Paṭinandito* (pp. of *paṭi+√nand+ta*)—greeted, welcomed. *Sakkatvā* (gerd. of *sakkaroti*)—having honoured. *Sakkato* (pp. of *sakkaroti*)—honoured, duly attended. *Garu* (Vedic *guru*)—esteemed, important. *Sagāro* (adj.)—a respectful person. *Bhato* (pp. of *√bhr̥*, 'to bear')—full of. *Vandako* (adj. fr. *√vand*)—disposed to veneration. *Paṭivandanam* (acc.)—respect or veneration in return. *Pappoti* (a contracted form of *pāpuṇāti*, Skt. *prāpuṇoti* fr. *pra+√āp*)—obtains, gets, attains. *Sīriyā* (f. inst.)—by glory, majesty, prosperity. *Ajahito* (pp. of *a+jahāti* fr. *√hā*)—not abandoned, given up. *Pajāyanti* (= *pa+jāyanti* fr. *√jan*)—are born considerably. *Vuttaṃ* (pp. of *rapati*)—what is sown. *Virūhati* (= *vi+rūhati* fr. *√ruh*)—grows much. *Puttānam phalaṃ*—the profit of (his) sons. *Asāti* (Skt. *aśnāti*; the regular Pali forms are *asati* and *asanāti*)—eats, enjoys. *Darito* (f. abl.)—from a cleavage, cleft. (see p. 148). *Cuto* (pp. of *cavati*; Skt. *cyuta*)—shifted, fallen. *Paṭiṭṭham* (f. acc. of *paṭiṭṭhā* fr. *paṭi+√sthā*)

labhati—gets a support. *Virūḥa-mūla-santānam* (*fe. sam + √tan*)—that which has spread out with grown up roots (said of the banyan tree). *Māluta* (Vedic *māruta*)—wind, air.

29. *PAṬHAMA-DHAMMASAMGĪTĪ* [Mahāvamsa].—The earliest known account of the First Buddhist Council is to be found in the *Vinaya-Cullavagga*, ch. XI. For further information on the subject, the *Dīpaṃsā* and the *Mahāvastu* as well as the introductory section of Buddhaghosa's *Sumaṅgalavilāsinī* and *Samantapāsādikā* should be consulted. *Dhamma* (Doctrine) and *Vinaya* (Discipline) were the two broad divisions under which the traditional teachings of the Buddha and his immediate disciples were at first collected. The Theras of the First Buddhist Council are known to have discriminated nine types of the Buddha's teachings (*navāṅgaṃ Satthu-sāsanaṃ*) according to their composition. The Council became otherwise known as *Pañcasatikā*, because it was attended by the five hundred chosen Theras. For other accounts, see Kern's *Manual of Indian Buddhism*.

Kusinārāyam (*f. loc.*)—in Kusinārā. It was the capital of the Mallas, where the Buddha attained his *Parinibbāna*. *Yamaka-sālānam antare vare*—in the excellent space in between the twin Sāl-trees. *Vesākha-puṇṇamāyam*—on the full-moon day of the month of Vaiśākha. *So dīpo lokassa*—the Light of the world (said of Gotama Buddha). *Mahākassapa*—He was one of the Buddha's most eminent disciples. He was born in a Brāhmaṇa family of Magadha. He reached Kusinārā on the seventh day after the Buddha's death and joined the funeral ceremony. At that time he was a most distinguished Thera, and it was at his suggestion that the First Recital of the Buddha's teachings was held. He presided over the Council which met in Rājagaha during the next rainy season. *Sarira-sārira-dhātu-kiccāni*—funeral rites towards the dead body (of the Master) and functions in connection with the disposal of his bodily relics. *Kāriya* (*gerd. of kāreti, caus. of karoti*)—having caused to be performed. *Khipāsare* (*acc. pl.*)—those whose cravings were destroyed, *i.e.*, the Arahants. *Sammāni* (*sam + √man + acc. 3rd pers. sg.*)—selected. *Eken'āne*—lit. deficient by one, *i.e.*, minus one, one less. *Sādhukīlāna-sattāhaṃ*—a festive play lasting for a week. *Dhātupūjanam*—worship of the bodily relics (of the Buddha, which lasted also for a week). *Icc' adḍhamāsaṃ* (= *iti + adḍhamāsaṃ*)—in this way, a half month. *Khepetvā* (*caus. gerd. of khipati fr. √kṣip, 'to throw'*)—having spent. *Vassaṃ vasantā* (*pr. p. of √vas*)—spending the rainy season (*i.e.*, keeping Lent. *Na vatthabbaṃ* (*fut. part. of √vas*)—should not stay. *Nicchayaṃ* (*Skt. nīcayam*)—resolution, determination. *Sukka-pakkha-*



tthit'-atthikā (adj.)—wanting the duration of the bright half of the month (of *Āsālha*). *Upāgamum* (upa + ā + √gam + aor. 3rd pers. pl.)—they arrived at. *Sampanna-catu-paccayam* (adj.)—full of the four necessities of the Bhikkhu's daily life. The four *Paccayas* are : *civara* (clothing), *piṇḍapāta* (food as alms), *senāsana* (a dwelling-place), and *bhesajja* (medicine). *Vassūpagatā* (= *vassam vasantā*)—spending the rainy season. *Thira-guṇūpetā* (adj.)—firm and having good qualities. *Sambuddha-mata-kovidā* (adj.)—those who were in the possession of teachings (lit. opinions, thoughts) of the Enlightened One. *Kāresum paṭisaṃkhāram*—they caused to repair. *Rucire* (adj.)—beautiful, pleasant (= *raṃanīye dassanīye*). *Maṇḍape* (loc.)—a temporary shed or hall erected on special occasion. *Anucchavikam* (adj.)—befitting, suitable, fit for. *Yathāroham* (adv.)—as is fit or proper, duly. *Nimujjituṃ* (gerd. of *nimujjati*, Skt. *nimajjati*)—having sunk down, plunged into (the earth). *Joti-pathena vā*—or, by the path of the sun (lit. light), i.e., by sky. *Āsēsake* (adj.)—lit. without a remainder, i.e., all, entire, complete (said of *Dhamma*). *Dhuraṃdhare* (adj. in acc. pl.)—lit. those holding the burden, charge or responsibility; fig. chiefs, heads or leaders. *Mahāthero*—the great Thera (said of *Mahākassapa*). *Sak'attānam*—on his own account, spontaneously. *Sayam* (indecl.)—himself. *Sammannī* (aor. of *sam + √man*)—consented, agreed to. *Therāsane* (loc.)—on the seat or throne meant for a distinguished Thera. *Dhammāsane* (loc.)—on the preacher's seat. *Vissajjesi* (vi + √sṛj + aor. 3rd pers. sg.)—answered (questions), replied. *Vinayaññūnam aggena*—by the foremost of those who knew the Vinaya (said of *Upāli*). *Kamena* (Skt. *kramena*)—by and by, gradually. *Sajjhāyam akarum*—they rehearsed, repeated. *Naya-kovidā* (adj.)—those who knew the ways or method. *Aggaṃ bahussutādinam*—the foremost of those who were learned and the like (said of *Ānanda*). *Kosāraṃkham* (acc.)—lit. a guard or keeper of the treasury or granary; here the expression *kosāraṃkham mahesim* means "the keeper of the teachings of the Great Sage" (i.e., of the Buddha), used as an epithet of *Ānanda*. *Sammannitvāna* (gerd., *sam + √man + tvāna*)—having consented. *So thero*—the Elder (said of *Mahākassapa*). *Āsēsato* (adv.)—entirely. *Vedeha-muninā*—by the wise sage (used as an epithet of *Ānanda*). The word *vedeha*, as explained by the commentator, means *pañḍita* (cr. learned, wise, experienced), and is probably derived from *vedeti*, caus. fr. √vid, 'to know'. Compare the expression *rājā Māgadho Ajātasattu Vedehiputto*, 'King Ajātasattu of Magadha, the son of the wise lady', *vedehi* being a feminine form of *vedeha*. *Dhammattha-kovidā*—those who knew the sense of the doctrine.

Niṭṭhita (adj. f., *nis + {hita}*)—brought to an end, concluded, finished. *Sabba-loka-hit' atthāya*—for the good and welfare of the whole world. *Sabba-loka-hitehi*—by the benefactors of the entire world.

30. RĀJAPARAMPARĀ [Mahāvaiṣa].—Here we have a list of ancient kings who ruled in India, one after the other, i.e., in succession (*paramparā*). The list is important for the political history of India covering a period of about 200 years between the reign of Ajātasattu and that of Asoka.

Mitta-dubbhiko (adj., cp. Skt. *mitra-drohin*)—lit. one who betrays his friends, i.e., treacherous. *Mitta-dduno* (nom. pl. of *mitta-ddu*, cp. Skt. *mitra-druha*)—those who injure or betray their friends. *Dummatino* (adj., nom. pl. of *dummati*)—foolish. *Pāpako* (adj.)—wicked, sinful. *Pitu-ghātaka-vamso 'yaṃ*—This is a dynasty of parricides. *Kuddhātha* (= *kuddha + atha*) *nāgarā*—then angry citizens. *Apanetrā* (gerd., *apa + √nī + tvā*)—having removed. *Paññātaṃ* (pp. *pa + √jñā + ta*)—known, renowned. *Sādhū-sammataṃ* (adj.)—highly honoured. *Hita-māhara*—with the intention of bringing welfare. *Attite dasame vasse* (loc. abs.)—when the tenth year (of Kālāsoka's reign) had ended. *Sambuddha-parinibbānā* (abl.)—since the *Parinibbāna* of the Enlightened One (i.e., Gotama Buddha). *Samanusāsisaṃ* (= *samanusāsisaṃsu*, metri causa, *saṃ + anu + √śās + aor. 3rd pers. pl.*)—(they) ruled, governed. *Cāṇakha* (Skt. *Cāṇakya*)—He was born in a Brāhmaṇa family of Takkaśilā. One day, on going for alms to Dhanananda's palace, he was insulted, and in order to avenge the insult he induced Candagutta of the Moriya dynasty to rise in revolt against Dhanananda and kill him and ascend the throne. *Caṇḍa-kodhavā* (adj.)—violent and angry. *Jambudīpa*—an ancient name of India (see p. 68). *Bindusāra-sutā*—the sons of Bindusāra. King Bindusāra had sixteen wives and 101 sons. His chief queen had only two sons—Asoka and Tissa. Asoka killed his ninety-nine step-brothers (*ekūnakaṃ sataṃ vemātike bhātaro hantvā*) and got sole sovereignty (*ekarajjaṃ apāpuṇi*). *Jina-nibbānato pacchā*—after the attainment of Nibbāna by the Conqueror (as an epithet of the Buddha). *Pure tassābhisekato*—before his (i.e., Asoka's) coronation or consecration (as king). *Vijāṇiyaṃ* (*vi + √jñā + āniya*)—should be understood. *Catūhi vassehi*—after four years. *Mahāyaso* (adj.)—having great fame, very famous. *Pure Pāṭaliputtasmiṃ*—in the city of Pāṭaliputta. It was then the capital of Magadha. It was situated near the modern Patna. *Attānaṃ abhisecayi* (caus. aor. of *abhisīcāti*)—he caused himself to be consecrated.